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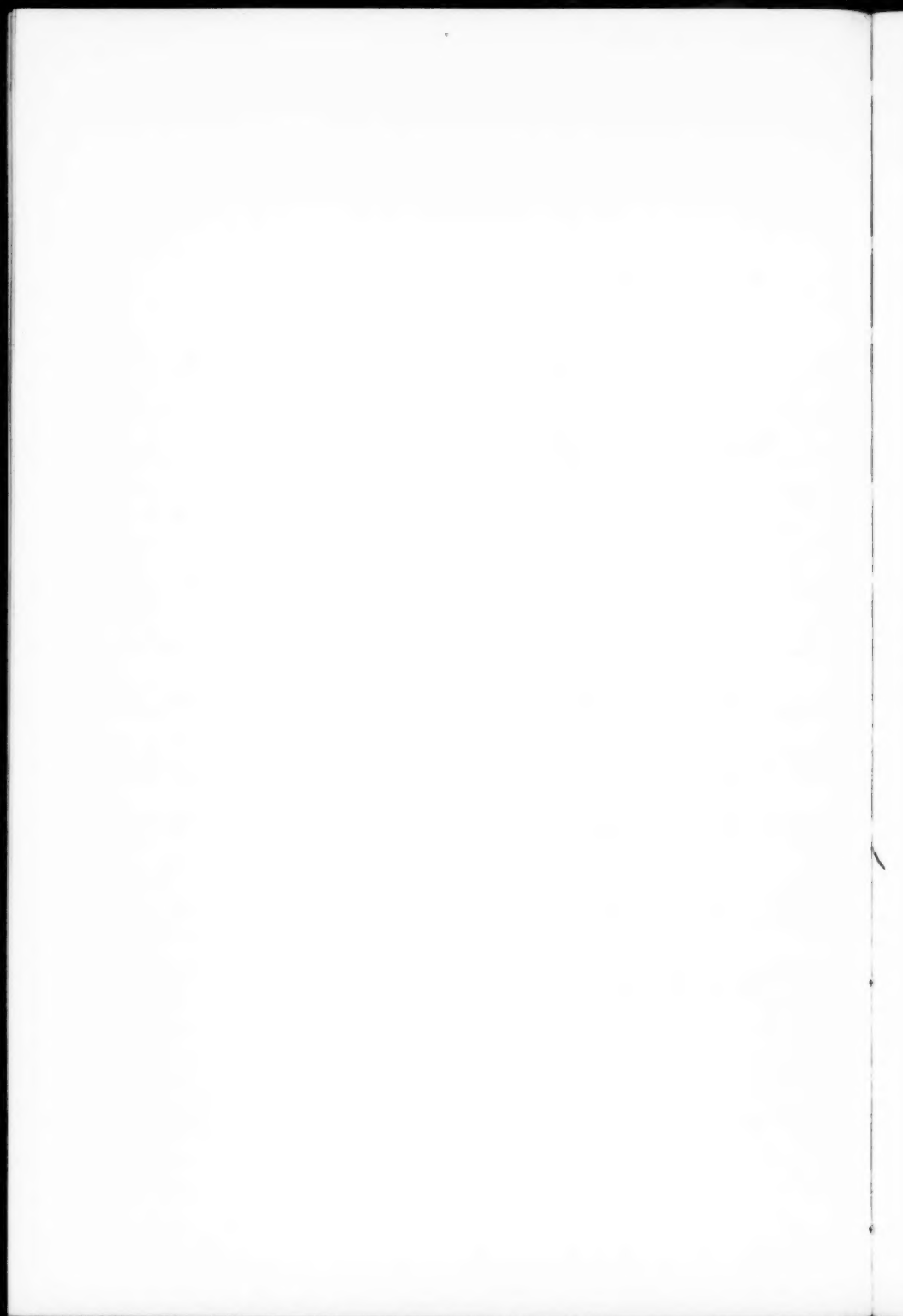
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## Naturalism Reconsidered\*

ERNEST NAGEL

It is surely not the highest reach for a philosopher to be a combatant in the perennial wars between standardized "isms" which fill conventional handbooks of philosophy. Philosophy at its best is a critical commentary upon existence and upon our claims to have knowledge of it; and its mission is to help illuminate what is obscure in experience and its objects, rather than to profess creeds or to repeat the battle-cries of philosophical schools aiming at intellectual hegemony. The conception of philosophy as a struggle between competing systems is especially sterile when the "ism" defended or attacked covers as miscellaneous an assortment of not always congruous views as fly the banner of naturalism. The number of distinguishable doctrines for which the word "naturalism" has been a counter in the history of thought, is notorious. Even among contemporaries who proclaim themselves to be naturalists in philosophy, there are not only important differences in stress and perspective, but also in specific doctrines professed and in intellectual methods used to support commitments made. I am aware, therefore, that in taking naturalism as my subject this evening, I run the risk of becoming involved in futile polemics—a risk made graver by the fact that although the stated title of my address may have aroused different expectations, it is not my intention to recant and to confess past errors. I must explain why, notwithstanding the hazards of my theme, I have elected to discuss it.

The past quarter century has been for philosophy in many parts of the world a period of acute self-questioning, engendered in no small measure by developments in scientific and logical thought, and in part no doubt by fundamental changes in the social order. In any event, there has come about a general loss of confidence in the competence of philosophy to provide by way of a distinctive intellectual method a basic ground-plan of the cosmos, or for that matter to contribute to

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\*Presidential address delivered before the annual meeting of the Eastern Division of the American Philosophical Association at Goucher College, Baltimore, Maryland, December 28, 29, 30, 1954.

knowledge of any primary subject-matter except by becoming a specialized positive science and subjecting itself to the discipline of empirical inquiry. Although the abysses of human ignorance are undeniably profound, it has also become apparent that ignorance, like actual knowledge, is of many special and heterogeneous things; and we have come to think, like the fox and unlike the hedgehog of whom Mr. Isaiah Berlin has recently reminded us, that there are a great many things which are already known or remain to be discovered, but that there is no one "big thing" which, if known, would make everything else coherent and unlock the mystery of creation. In consequence, many of us have ceased to emulate the great system-builders in the history of philosophy. In partial imitation of the strategy of modern science, and in the hope of achieving responsibly held conclusions about matters concerning which we could acquire genuine competence, we have tended to become specialists in our professional activities. We have come to direct our best energies to the resolution of limited problems and puzzles that emerge in the analysis of scientific and ordinary discourse, in the evaluation of claims to knowledge, in the interpretation and validation of ethical and esthetic judgments, and in the assessment of types of human experience. I hope I shall not be regarded as offensive in stating my impression that the majority of the best minds among us have turned away from the conception of the philosopher as the spectator of all time and existence, and have concentrated on restricted but manageable questions, with almost deliberate unconcern for the bearing of their often minute investigations upon an inclusive view of nature and man.

Some of us, I know, are distressed by the widespread scepticism of the traditional claims for a *philosophia perennis*, and have dismissed as utterly trivial most if not all the products of various current forms of analytical philosophy. I do not share this distress, nor do I think the dismissal is uniformly perspicacious and warranted. For in my judgment, the scepticism which many deplore is well-founded. Even though a fair-sized portion of recent analytical literature seems inconsequential also to me, analytical philosophy in our own day is the continuation of a major philosophic tradition, and can count substantial feats of clarification among its assets. Concentration on limited and determinate problems has yielded valuable fruits, not least in the form of an increased and refreshing sensitivity to the demands of responsible discourse.

On the other hand, philosophers like other men conduct their lives within the framework of certain comprehensive if not always explicit

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assumptions about the world they inhabit. These assumptions color evaluations of major ideals and proposed policies. I also suspect that the directions taken by analyses of specific intellectual problems are frequently if subtly controlled by the expressed or tacit beliefs philosophers hold concerning the over-all nature of things, by their views on human destiny, and by their conceptions of the scope of human reason. But conversely, resolutions of special problems made plausible by recent philosophical analysis, as well as by the findings of various positive sciences, seem to me to support certain broad generalizations about the cosmos and to disconfirm others. It is clearly desirable that such basic intellectual commitments, which are at once the matrix and the outcome of inquiries into specific problems, be made as explicit as possible. A philosopher who is a reflective man by profession, certainly owes it to himself to articulate, if only occasionally, what sort of world he thinks he inhabits, and to make clear to himself where approximately lies the center of his convictions.

The discharge of the important obligation which is mine this evening, seems to me an appropriate occasion for stating as simply and as succinctly as I can the substance of those intellectual commitments I like to call "naturalism." The label itself is of no importance, but I use it partly because of its historical associations, and partly because it is a reminder that the doctrines for which it is a name are neither new nor untried. With Santayana, I prefer not to accept in philosophic debate what I do not believe when I am not arguing; and naturalism as I construe it merely formulates what centuries of human experience have repeatedly confirmed. At any rate, naturalism seems to me a sound generalized account of the world encountered in practice and in critical reflection, and a just perspective upon the human scene. I wish to state briefly and hence with little supporting argument what I take to be its major tenets, and to defend it against some recent criticisms.

Claims to knowledge cannot ultimately be divorced from an evaluation of the intellectual methods used to support those claims. It is nevertheless unfortunate that in recent years naturalists in philosophy have so frequently permitted their allegiance to a dependable method of inquiry to obscure their substantive views on things in general. For it is the inclusive intellectual image of nature and man which naturalism supplies that sets it off from other comprehensive philosophies. In my conception of it, at any rate, naturalism embraces a generalized account of the cosmic scheme and of man's place in it, as well as a logic of inquiry.

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I hasten to add, however, that naturalism does not offer a theory of nature in the sense that Newtonian mechanics, for example, provides a theory of motion. Naturalism does not, like the latter, specify a set of substantive principles with the help of which the detailed course of concrete happenings can be explained or understood. Moreover, the principles affirmed by naturalism are not proposed as competitors or underpinnings for any of the special theories which the positive sciences assert. Nor, finally, does naturalism offer its general view of nature and man as the product of some special philosophical mode of knowing. The account of things proposed by naturalism is a distillation from knowledge acquired in the usual way in daily encounters with the world or in specialized scientific inquiry. Naturalism articulates features of the world which, because they have become so obvious, are rarely mentioned in discussions of special subject-matter, but which distinguish our actual world from other conceivable worlds. The major affirmations of naturalism are accordingly meager in content; but the principles affirmed are nevertheless effective guides in responsible criticism and evaluation.

Two theses seem to me central to naturalism as I conceive it. The first is the existential and causal primacy of organized matter in the executive order of nature. This is the assumption that the occurrence of events, qualities and processes, and the characteristic behaviors of various individuals, are contingent on the organization of spatio-temporally located bodies, whose internal structures and external relations determine and limit the appearance and disappearance of everything that happens. That this is so, is one of the best-tested conclusions of experience. We are frequently ignorant of the special conditions under which things come into being or pass away; but we have also found repeatedly that when we look closely, we eventually ascertain at least the approximate and gross conditions under which events occur, and we discover that those conditions invariably consist of some more or less complex organization of material substances. Naturalism does not maintain that only what is material exists, since many things noted in experience, for example, modes of action, relations of meaning, dreams, joys, plans, aspirations, are not as such material bodies or organizations of material bodies. What naturalism does assert as a truth about nature is that though *forms* of behavior or *functions* of material systems are indefeasibly parts of nature, forms and functions are not themselves agents in their own realization or in the realization of anything else. In the conception of nature's processes which naturalism affirms, there is no place for the operation

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of disembodied forces, no place for an immaterial spirit directing the course of events, no place for the survival of personality after the corruption of the body which exhibits it.

The second major contention of naturalism is that the manifest plurality and variety of things, of their qualities and their functions, are an irreducible feature of the cosmos, not a deceptive appearance cloaking some more homogeneous "ultimate reality" or transempirical substance, and that the sequential orders in which events occur or the manifold relations of dependence in which things exist are *contingent* connections, not the embodiments of a fixed and unified pattern of logically necessary links. The existential primacy of organized matter does not make illusory either the relatively permanent or the comparatively transient characters and forms which special configurations of bodies may possess. In particular, although the continued existence of the human scene is precarious and is dependent on a balance of forces that doubtless will not endure indefinitely, and even though its distinctive traits are not pervasive throughout space, it is nonetheless as much a part of the "ultimate" furniture of the world, and is as genuine a sample of what "really" exists, as are atoms and stars. There undoubtedly occur integrated systems of bodies, such as biological organisms, which have the capacity because of their material organization to maintain themselves and the direction of their characteristic activities. But there is no positive evidence, and much negative evidence, for the supposition that all existential structures are teleological systems in this sense, or for the view that whatever occurs is a phase in a unitary, teleologically organized, and all-inclusive process or system. Modern physical cosmology does indeed supply some evidence for definite patterns of evolutionary development of stars, galactic systems, and even of the entire physical universe; and it is quite possible that the stage of cosmic evolution reached at any given time causally limits the types of things which can occur during that period. On the other hand, the patterns of change investigated in physical cosmogony are not patterns that are exhaustive of everything that happens; and nothing in these current physical speculations requires the conclusion that changes in one star or galaxy are related by inherent necessity to every action of biological organisms in some remote planet. Even admittedly teleological systems contain parts and processes which are causally irrelevant to some of the activities maintained by those systems; and the causal dependencies known to hold between the parts of any system, teleological or not, have never been successfully established as forms of logically necessary relations. In

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brief, if naturalism is true, irreducible variety and logical contingency are fundamental traits of the world we actually inhabit. The orders and connections of things are all accessible to rational inquiry; but these orders and connections are not all derivable by deductive methods from any set of premises that deductive reason can certify.

It is in this framework of general ideas that naturalism envisages the career and destiny of man. Naturalism views the emergence and the continuance of human society as dependent on physical and physiological conditions that have not always obtained, and that will not permanently endure. But it does not in consequence regard man and his works as intrusions into nature, any more than it construes as intrusions the presence of heavenly bodies or of terrestrial protozoa. The stars are no more foreign to the cosmos than are men, even if the conditions for the existence of both stars and men are realized only occasionally or only in a few regions. Indeed, the conception of human life as a war with nature, as a struggle with an implacable foe that has doomed man to extinction, is but an inverted theology, with a malicious Devil in the seat of Omnipotence. It is a conception that is immodest as well as anthropomorphic in the importance it imputes to man in the scheme of things.

On the other hand, the affirmation that nature is man's "home" as much as it is the "home" of anything else, and the denial that cosmic forces are *intent* on destroying the human scene, do not warrant the interpretation that every sector of nature is explicable in terms of traits known to characterize only human individuals and human actions. Man undoubtedly possesses characteristics which are shared by everything that exists; but he also manifests traits and capacities that appear to be distinctive of him. Is anything gained but confusion when all forms of dependence between things, whether animate or inanimate, and all types of behaviors they display, are subsumed under distinctions that have an identifiable content only in reference to the human psyche? Measured by the illumination they bring, there is nothing to differentiate the thesis that human traits are nothing but the properties of bodies which can be formulated exclusively in the language of current physical theory, from the view that every change and every mode of operation, in whatever sector of the cosmos it may be encountered, is simply an illustration of some category pertinent to the description of human behavior.

Indeed, even some professed naturalists sometimes appear to promote the confusion when they make a fetish of continuity. Naturalists usually stress the emergence of novel forms in physical and biological

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evolution, thereby emphasizing the fact that human traits are not identical with the traits from which they emerge. Nevertheless, some distinguished contemporary naturalists also insist, occasionally with overtones of anxiety, that there is a "continuity" between the typically human on the one hand, and the physical and biological on the other. But is man's foothold in the scheme of things really made more secure by showing that his distinctive traits are in some sense "continuous" with features pervasive in nature, and would man's place in nature be less secure if such continuity did not obtain? The actual evidence for a continuity of development is conclusive in some instances of human traits, however it may be in others. But I sometimes suspect that the cardinal importance philosophers assign to the alleged universality of such continuity is a lingering survival of that ancient conception, according to which things are intelligible only when seen as teleological systems producing definite ends, so that nature itself is properly understood only when construed as the habitat of human society. In any event, a naturalism that is not provincial in its outlook will not accept the intellectual incorporation of man into nature at the price of reading into all the processes of the cosmos the passions, the strivings, the defeats and the glories of human life, and then exhibiting man as the most adequate, because most representative, expression of nature's inherent constitution. No, a mature naturalism seeks to understand what man is, not in terms of a discovered or postulated continuity between what is distinctive of him and what is pervasive in all things. Without denying that even the most distinctive human traits are dependent on things which are non-human, a mature naturalism attempts to assess man's nature in the light of *his* actions and achievements, *his* aspirations and capacities, *his* limitations and tragic failures, and *his* splendid works of ingenuity and imagination.

Human nature and history, in short, are *human* nature and history, not the history and nature of anything else, however much knowledge of other things contributes to a just appraisal of what man is. In particular, the adequacy of proposed ideals for human life must be judged, not in terms of their causes and origins, but in reference to how the pursuit and possible realization of ideals contribute to the organization and release of *human* energies. Men are animated by many springs of action, no one of which is intrinsically good or evil; and a moral ideal is the imagined satisfaction of some complex of impulses, desires, and needs. When ideals are handled responsibly, they therefore function as hypotheses for achieving a balanced exercise



of human powers. Moral ideals are not self-certifying, any more than are the theories of the physical sciences; and evidence drawn from experienced satisfactions is required to validate them, however difficult may be the process of sifting and weighing the available data. Moral problems arise from a conflict of specific impulses and interests. They cannot, however, be effectively resolved by invoking standards derived from the study of non-human nature, or of what is allegedly beyond nature. If moral problems can be resolved at all, they can be resolved only in the light of specific human capacities, historical circumstance and acquired skills, and the opportunities (revealed by an imagination disciplined by knowledge) for altering the physical and social environment and for redirecting habitual behaviors. Moreover, since human virtues are in part the products of the society in which human powers are matured, a naturalistic moral theory is at the same time a critique of civilization, that is, a critique of the institutions that channel human energies, so as to exhibit the possibilities and limitations of various forms and arrangements of society for bringing enduring satisfactions to individual human careers.

These are the central tenets of what I take to be philosophical naturalism. They are tenets which are supported by compelling empirical evidence, rather than dicta based on dogmatic preference. In my view of it, naturalism does not dismiss every other differing conception of the scheme of things as logically impossible; and it does not rule out all alternatives to itself on apriori grounds. It is possible, I think, to conceive without logical inconsistency a world in which disembodied forces are dynamic agents, or in which whatever happens is a manifestation of an unfolding logical pattern. In such possible worlds it would be an error to be a naturalist. But philosophy is not identical with pure mathematics, and its ultimate concern is with the actual world, even though philosophy must take cognizance of the fact that the actual world contains creatures who can envisage possible worlds and who employ different logical procedures for deciding which hypothetical world is the actual one. It is partly for this reason that contemporary naturalists devote so much attention to methods of evaluating evidence. When naturalists give their allegiance to the method of intelligence commonly designated as the method of modern empirical science, they do so because that method appears to be the most assured way of achieving reliable knowledge.

As judged by that method, the evidence in my opinion is at present conclusive for the truth of naturalism, and it is tempting to suppose that no one familiar with the evidence can fail to acknowledge that



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philosophy. Indeed, some commentators there are who assert that all philosophies are at bottom only expressions in different idioms of the same conceptions about the nature of things, so that the strife of philosophic systems is mainly a conflict over essentially linguistic matters. Yet many thinkers for whom I have a profound respect explicitly reject naturalism, and their espousal of contrary views seems to me incompatible with the irenic claim that we really are in agreement on fundamentals.

Although I do not have the time this evening to consider systematically the criticisms currently made of naturalism, I do wish to examine briefly two repeatedly voiced objections which, if valid, would in my opinion seriously jeopardize the integrity and adequacy of naturalism as a philosophy. Stated summarily, the first objection is that in relying exclusively on the logico-empirical method of modern science for establishing cognitive claims, naturalists are in effect stacking the cards in their own favor, since thereby all alternative philosophies are antecedently disqualified. It is maintained, for example, that naturalism rejects any hypothesis about trans-empirical causes or time-transcending spiritual substances as factors in the order of things, not because such hypotheses are actually shown to be false, but simply because the logic of proof adopted dismisses as irrelevant any evidence which might establish them.

This criticism does not seem to me to have merit: the logico-empirical method of evaluating cognitive claims to which naturalists subscribe does not eliminate by fiat any hypothesis about existence for which evidence can be procured, that is, evidence that in the last resort can be obtained through sensory or introspective observation. Thus, anyone who asserts a hypothesis postulating a trans-empirical ground for all existence, presumably seeks to understand in terms of that ground the actual occurrences in nature, and to account thereby for what actually happens as distinct from what is merely imagined to happen. There must therefore be some connection between the postulated character of the hypothetical trans-empirical ground, and the empirically observable traits in the world around us; for otherwise the hypothesis is otiose, and not relevant to the spatio-temporal processes of nature. This does not mean, as some critics of naturalism suppose the latter to maintain, that the hypothetical trans-empirical ground must be characterized exclusively in terms of the observable properties of the world, any more than that the sub-microscopic particles and processes which current physical theory postulates must be logical constructions out of the observable traits of macroscopic objects. But

it does mean that unless the hypothesis implies, even if only by a circuitous route, some statements about empirical data, it is not adequate to the task for which it is proposed. If naturalists reject hypotheses about trans-empirical substances, they do not do so arbitrarily. They reject such hypotheses either because their relevance to the going concerns of nature is not established, or because, though their relevance is not in question, the actual evidence does not support them.

Nor does naturalism dismiss as unimportant and without consideration experiences such as of the holy, of divine illumination, or of mystical ecstasy, experiences which are of the greatest moment in the lives of many men, and which are often taken to signify the presence and operation of some purely spiritual reality. Such experiences have dimensions of meaning for those who have undergone them, that are admittedly not on par with the import of more common experiences like those of physical hunger, general well-being, or feelings of remorse and guilt. Yet such experiences are nonetheless events among other events; and though they may be evidence for something, their sheer occurrence does not certify *what* they are evidence for, any more than the sheer occurrence of dreams, hopes, and delusions authenticates the actual existence of their ostensible objects. In particular, whether the experience labelled as an experience of divine illumination is evidence for the existence of a divinity, is a question to be settled by inquiry, not by dogmatic affirmations or denials. When naturalists refuse to acknowledge, merely on the strength of such experiences, the operation or presence of a divine power, they do so not because their commitment to a logical method prevents them from treating it seriously, but because independent inquiry fails to confirm it. Knowledge is knowledge, and cannot without confusion be identified with intuitive insight or with the vivid immediacy of profoundly moving experiences. Claims to knowledge must be capable of being tested; and the testing must be conducted by eventual reference to such evidence as counts in the responsible conduct of everyday affairs as well as of systematic inquiry in the sciences. Naturalists are therefore not engaged in question-begging when, through the use of the logic of scientific intelligence, they judge non-naturalistic accounts of the order of things to be unfounded.

There is, however, a further objection to naturalism, to the effect that in committing itself to the logic of scientific proof, it is quite analogous to religious belief in resting on unsupported and indemonstrable faith. For that logic allegedly involves assumptions like the uniformity of nature or similar principles which transcend experience,

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cannot be justified empirically, and yet provide the premises that constitute the ultimate warrant for the conclusions of empirical inquiry. But if naturalism is thus based on unprovable articles of faith, on what cogent grounds can it reject a different conception of the true order of governance of events which rests on a different faith?

I cannot here deal adequately with the complex issues raised by this objection. Its point is not satisfactorily turned by claiming, as some have done, that instead of being articles of faith, the alleged indemonstrable postulates of scientific method are simply rules of the scientific game which *define* what in that game is to be understood by the words "knowledge" and "evidence." As I see it, however, the objection has force only for those whose ideal of reason is demonstration, and who therefore refuse to dignify anything as genuine knowledge unless it is demonstrable from self-luminous and self-evident premises. But if, as I also think, that ideal is not universally appropriate, and if, furthermore, a *wholesale* justification for knowledge and its methods is an unreasonable demand and a misplaced effort, the objection appears as quite pointless. The warrant for a proposition about some specific inter-relations of events does not derive from a faith in the uniformity of nature or in other principles with a cosmic scope. The warrant derives exclusively from the specific evidence available for that proposition, and from the contingent historical fact that the special ways employed in obtaining and appraising the evidence have been generally effective in yielding reliable knowledge. Subsequent inquiry may show that we were mistaken in accepting a proposition on the evidence available earlier; and further inquiry may also reveal that a given inductive policy, despite a record of successful past performance, requires correction if not total rejection. Fortunately, however, we are not always mistaken in accepting various propositions or in employing certain inductive policies, even though we are unable to demonstrate that we shall never fall into error. Accordingly, though many of our hopes for the stability of beliefs in the face of fresh experience may turn out to be baseless, and though no guarantees can be given that our most assured claims to knowledge may not eventually need revision, in adopting scientific method as the instrument for evaluating claims to knowledge, naturalists are not subscribing to an indemonstrable faith.

The bitter years of cataclysmic wars and social upheavals through which our generation has been passing have also witnessed a general decline of earlier hopes in the possibilities of modern science for achieving a liberal and humane civilization. Indeed, as is well known,

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many men have become convinced that the progress and spread of science, and the consequent secularization of society, are the prime sources of our present ills; and a not inconsiderable number of thinkers have made widely popular various revived forms of older religious and irrationalistic philosophies as guides to human salvation. Moreover, since naturalists have not abandoned their firm adherence to the method of scientific intelligence, naturalism has been repeatedly charged with insensitivity toward spiritual values, with a shallow optimism toward science as an instrument for ennobling the human estate, and with a philistine blindness toward the ineradicable miseries of human existence. I want to conclude with a few brief comments on these allegations.

It is almost painful to have to make a point of the elementary fact that whatever may happen to be the range of special interests and sensibilities of individual naturalists, there is no incompatibility, whether logical or psychological, between maintaining that warranted knowledge is secured only through the use of a definite logical method, and recognizing that the world can be experienced in many other ways than by knowing it. It is a matter of record that outstanding exponents of naturalism, in our own time as well as in the past, have exhibited an unequaled and tender sensitivity to the esthetic and moral dimensions of human experience; and they have been not only movingly eloquent celebrants of the role of moral idealism and of intellectual and esthetic contemplation in human life, but also vigorous defenders of the distinctive character of these values against facile attempts to reduce them to something else.

It seems to me singularly inept, moreover, to indict naturalism as a philosophy without a sense for the tragic aspects of life. For unlike many world-views, naturalism offers no cosmic consolation for the unmerited defeats and undeserved sufferings which all men experience in one form or another. It has never sought to conceal its view of human destiny as an episode between two oblivions. To be sure, naturalism is not a philosophy of despair. For one facet in its radical pluralism is the truth that a human good is nonetheless a good, despite its transitory existence. There doubtless are foolish optimists among those professing naturalism, though naturalism has no monopoly in this respect, and it is from other quarters that one usually receives glad tidings of a universal nostrum. But in any event, neither the pluralism so central to naturalism, nor its cultivation of scientific reason, is compatible with any dogmatic assumption to the effect that men can be liberated from *all* the sorrows and evils to which they

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are now heirs, through the eventual advances of science and the institution of appropriate physical and social innovations. Indeed, why suppose that a philosophy which is wedded to the use of the sober logic of scientific intelligence, should thereby be committed to the dogma that there are no irremediable evils? On the contrary, human reason is potent only against evils that are *remediable*. At the same time, since it is impossible to decide responsibly, *antecedent* to inquiry, *which* of the many human ills can be mitigated if not eradicated by extending the operations of scientific reason into human affairs, naturalism is not a philosophy of *general* renunciation, even though it recognizes that it is the better part of wisdom to be equably resigned to what, in the light of available evidence, cannot be avoided. Human reason is not an omnipotent instrument for the achievement of human goods; but it is the only instrument we do possess, and it is not a contemptible one. Although naturalism is acutely sensitive to the actual limitations of rational effort, those limitations do not warrant a romantic philosophy of general despair, and they do not blind naturalism to the possibilities implicit in the exercise of disciplined reason for realizing human excellence.

*Columbia University*

## The Rationale of Political Discussion\*

CHARNER PERRY

Democratic government is sometimes characterized as government by discussion. This characterization is as much a reflection of hope as a statement of fact; but as some mixture of ideal and fact it indicates basic aspects of democratic politics. The two parts of the phrase qualify each other. The ideal of discussion requires a kind of government, an institutional context, within which discussion may occur and be effective; and democratic government requires a kind of discussion, the kind, namely, that will eventuate in social decisions, ideally, in wise or reasonable decisions. Though my concern is with the characteristics of political discussion and especially with the factors which might move it toward reasonable or just decisions, let me emphasize by brief comment the importance of the problems I am here disregarding.

The character and fruitfulness of political discussion depend on the institutions within which it occurs, on the abilities and habits of mind of the participants, on knowledge available. Graham asserts, not too pessimistically, that "History reveals no society which has gained a consciousness of the mechanics and dynamics of its institutions sufficient to prevent their operation to ends quite different from those for which they were devised and quite alien to any comprehensible purpose" (Frank D. Graham, *Social Goals and Economic Institutions*, Princeton, 1942, p. 5). Certainly we do not know much that we badly need to know about the conditions necessary for successful political discussion; but several important rules of thumb have been stated.

One of the most important is found in Hobbes. Hobbes' basic insight, briefly translated into my own words, is that when an established order—government and laws—is inadequate to enforce agreements, discussion becomes ineffectual. What is reasonable and prudent for one man to propose or to do depends in large part on his estimate of what other men will do; and unless estimates can be based on operating

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\*Presidential Address delivered before the fifty-third annual meeting of the Western Division of the American Philosophical Association at the Michigan State College, East Lansing, Michigan, April 28, 29, and 30, 1955.

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institutions or customs, discussion deteriorates because of uncertainty.

Another fundamental consideration is stated in the *Federalist Papers*. Unless existing institutions keep factions broken up into many small ones, discussion is likely to be ended by a dominant faction or frustrated by the sharp oppositions of interest and ideals between two or three large groups.

It has been also plausibly suggested that political discussion has most chance of success when it occurs in an institutional order which settles most problems, especially those involving conflicts of interests, by non-political processes, channeling only the residual and general problems to the jurisdiction of politics. This suggestion is one of the strongest arguments for so-called laissez faire economic organization.

However these rules of thumb may be evaluated, they serve as reminders that political discussion does depend on an institutional order, perhaps a complicated and fragile one, as well as on intellectual and moral virtues, and that we know very little of what we need to know about the minimum and optimum conditions for political discussion. Having emphasized these problems, I now leave them.

With respect to political discussion itself the questions I wish to examine are those arising when we consider what reasons we may or should present to other people in political argument, how we should evaluate arguments directed to us, and by what process or pattern these arguments and counter-arguments are, or should be, combined to move toward political decision, ideally to decisions that are in some sense wise, reasonable, or just. These, in general, are the questions; but there are so many misconceptions and false or partially false assumptions about reasons, reasoning, and discussion that it is difficult to state the questions clearly and properly. The manner of stating a problem provides at least part of the criteria for evaluating solutions. Some specification, if not removal, of misconceptions will at least throw some light on my own preconceptions and thus clarify my remarks if not my problem.

The misconceptions to which I refer run through popular thought but they may conveniently be specified in terms of philosophical doctrines. First, let me remind you that both philosophers and small children ask "why" at most inconvenient times; and that the asking of "why" can be and frequently is continued indefinitely. Children, fortunately, outgrow this but philosophers usually do not.

Many philosophers, especially since the seventeenth century, have attempted to find for their theoretical constructions a base or starting point which would in some sense be certain or beyond question, that



is, an absolute beginning in regard to which it would be impossible or improper to ask "why." Such a firm beginning might be simple ideas, or impressions, or sense data, or protocol sentences, or a completely formalized logical structure. Such an attempt does, in some way, involve a misconception; and it is misleading as well as frustrating. To be sure, we should examine critically both our beliefs and our methods; but it is just a fact that we must start from where we are, in the middle of things; and as we search for steady footing and test what seems available we are already using and dependent on complicated intellectual equipment. We cannot answer reasonably many of a child's "whys" because his knowledge and reasoning are not sufficiently developed. If a philosopher attempts to become a child again, divesting himself of his acquired ideological equipment, his questions become unanswerable.

The problem of reasons in political discussion should not, then, be thought of as a search for an absolute beginning, for a reason such that no further question could be asked about it. The problem is rather how, beginning in the middle, wherever we happen to be, we can find relatively dependable stopping points.

Two related misconceptions may be suggested by the general remark that philosophy in recent times has had a strong Utopian orientation. F. S. C. Northrop assures us that professors of English have displaced philosophers as the unofficial chaplains of the universities; but if we have given up beauty, goodness, and parts of truth, we believe that linguistic analysis will yet make us free. We are still children of the Enlightenment; and we have a deep faith that removing superstition and error will permit the truth to shine by its own light. Almost all modern skeptics seem convinced that their skepticism, if accepted, would do much to improve life and society. The sociological relativists see a tolerant and peaceable society built on the insight that values are relative to cultures and that none can claim superiority; naturalists and emotivists imply, do they not, that if we would recognize that desires are just desires and attitudes are just attitudes, we could see through a lot of nonsense and manage our affairs with detachment and good sense? Hume argued explicitly that if men would see that trying to determine what any man deserves is an impossible project and merely occasions endless disputes they could then settle matters of property on more stable and socially advantageous principles. Keynes remarks perceptively of Bertrand Russell: "Bertie in particular sustained simultaneously a pair of opinions ludicrously incompatible. He held that in fact human affairs were



## THE RATIONALE OF POLITICAL DISCUSSION

carried on after a most irrational fashion, but that the remedy was quite simple and easy, since all we had to do was to carry them on rationally" (*Two Memoirs*, New York and London, 1949, p. 102).

I do, myself, value skeptical criticism highly; but surely we are mistaken if we assume that the skeptical removal of proposed political reasons leaves in operation a set of good and natural ones. No political reason which is critically examined can, I suppose, survive a determinedly skeptical analysis; but life and politics go on and are guided by the reasons left untouched, that is, merely by the ones that have not been examined. I think, then, consideration of political discussion should be a critical examination of how we do reason rather than an ambiguous skepticism.

Our philosophical Utopianism is not always skeptical. Frequently, it is affirmative and surmounts all obstacles in its flight. Indeed, the skeptical and the affirmative moments are likely to be fused into the same doctrine, as Keynes suggests is the case with Russell. In our positive mood, however, we are too much inclined to think in terms of ideal limits. Now, the attempt to think through processes to their ideal limits is an essential philosophic technique. It is frequently involved, as in many recent linguistic analyses, when the study undertaken seems merely a scrutiny of the actual. Nevertheless, ideal limits are tricky; and when we use them we need to know how far we are departing from what is actual or possible. Moreover, many processes vanish or lose their distinctive characteristics as an ideal limit is reached or approached. Consider discussion, for instance, purged of all its impurities and freed of its obstacles. Remove prejudices, conflicting interests, coercion, ignorance, and assume a group of men who are open-minded, skilled in expression and understanding, impartial, and possessed of all possible wisdom and knowledge. In such a case, one participant might briefly sketch a problem or perhaps give a bare hint of it; and then everyone would see all the pros and cons and the resolution of them; and the sense of the meeting would be reached; or perhaps, if there really are alternative logics, the wise men might talk indefinitely, each equally cogent in his own way, but never really touching each other. In either case, discussion would have become useless or impossible or both.

Political discussion, certainly, is an impure mixture. It involves ignorance, prejudice, conflicting interests, and varying amounts of coercion. It can hardly be thought of as much like philosophical discussion, which is in some sense directed to truth or an approximation thereto; but there is some similarity, too.

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Finally, and perhaps most important, there is, in both popular thought and philosophy, an extreme assumption about the separation of facts and values. This assumption is reflected in the disjunction between ethics and social science. Such separation and disjunction are perhaps examples of misuse of an ideal limit. Within reason the separation between philosophy and social science has some utility and sense; but taken too seriously it creates insuperable problems for both philosophers and social scientists. If social philosophers, or indeed philosophers of any brand, do not have some subject matter, some data, some facts, then their reasoning, if it can be called that, must be *a priori* in a bad sense. And if there is one proposition that is true *a priori* I suggest that it is this, that when one has nothing to talk about there is nothing to say.

The abstraction which the social scientist attempts is different but equally unfortunate. The attempt to describe action in abstraction from the ends and values which give it direction and organization would cut off and ignore whatever lies beneath the surface of opaque events. Social scientists do not usually go very far in this direction. What they do, when they push beyond modest limits their intention of achieving a value-free description of society, is to use without acknowledgment or critical examination various distinctions and principles.

Since values do occur in action as effective patterns or principles of organization and since action without organization or direction cannot be described as fact, questions about cogent reasons in political discussions should not be construed as postulating a region of pure, nonfactual values, or, on the other hand, as directing our attention to facts which are value-free but nevertheless adequate grounds for political decisions. No doubt both of these extremes are, in some good sense, truly there; but they are ideal limits, lying far to either side of what we can grasp and examine in political discussion.

The reasons, then, that I seek are not initial certainties, nor a residuum to be hoped for after the acids of skepticism have dissolved everything brought into contact with them, nor yet the high, thin reasons which we dimly see as we think such processes as discussion through to ideal limits. They are, rather, the reasons which have firmness, compounded perhaps of cogency and effectiveness, to support arguments directed to others and to move us toward agreement when presented in arguments of other people. Such reasons are to be sought by plunging, so to speak, into the middle of discussion, and then looking and feeling around us for something that will give us direction and help us move forward.

### *THE RATIONALE OF POLITICAL DISCUSSION*

That political discussion begins in the middle of things involves that it takes for granted as given a great deal that does not enter explicitly into the discussion. What is given and taken for granted is not explicitly stated; and what is not explicitly stated is not accurately known and is to some extent indeterminate.

To philosophers it may seem intolerable that what is given should not be "laid on the line" as explicitly stated assumptions. That this demand cannot be fully met is one of the major theses I am presenting. What we can explicitly know or even explicitly assume is like the small part of an iceberg showing above the surface of the water. We know the base is there because it supports what is above the surface; but we do not know just what are its shape, size, and composition. Any plausible and understandable statement of some assumptions depends on a large remainder that is merely given.

It is not only impossible to meet fully the demand that what is taken for granted should be translated into explicit assumptions; it is imprudent, at least in political discussion, to push the demand very far, because a precise and explicit statement of what is given becomes an assumption, raises issues, and is no longer taken for granted.

What is given for political discussion may be somewhat artificially divided into two main parts. Figuratively, we may say that discussion is bounded on one side by the results of past actions, for brevity the status quo, and on the other by principles. Because political discussion always starts from, and takes for given, the existing order, the status quo, it must always be to some extent conditioned by the "vested interests," by mistakes that have been made, and by a distribution of power resulting in part from luck, force, and fraud. Even after a revolution (which is, of course, not a discussion) discussion would have to be resumed from the positions, advantageous or disadvantageous, which people then occupied by reason of chance or shrewdness. It must be remembered, however, that the status quo, though given, is to some extent unknown and indeterminate.

On the other side political discussion is bounded by principles, which also are given, and cannot be brought fully to explicit statement. Let me here acknowledge a problem, whether or not I can dispel it. The notion of principles is difficult and perhaps not very fashionable nowadays. Principles lie at or near an ideal limit. They are what our rules and patterns of thinking and action would be if they could be brought completely to explicit statement and abstracted from irrelevant content. To speak of principles as I do is to assert that rules are de-

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veloped from an underlying matrix, part of which always underlies and guides the explicitly stated rules.

That political discussion depends on principles is easy to see but difficult to prove. Let me aim at attaining moderate plausibility by a few examples.

The participants in political discussion, I presume, must to some extent know what they are trying to do. They take for granted the principles of relevance and evidence which they use in discriminating facts relevant to their purposes and in evaluating evidence as to what alternative actions are possible and what means are available of shaping them toward their own objectives. Some of these principles may be embodied in explicit rules but not much; most of them will be embodied in skill and judgment.

Some of the principles of the participants may also be said, in a sense, to be principles of or for the discussion. The principles of considering projects in terms of relevant evidence and available facts will be reflected in the way in which arguments are presented and the discussion organized, even though many of the participants aim at deceit or withholding information. Similarly the schema of ends and alternative means, and the principles of weighing means in terms of efficiency and economy impose themselves on any consideration of action; and this schema with its principles provides one of the main patterns of political argument.

Finally, there are principles which function in the discussion as a social fact in a way somewhat different from analogous principles in participants. Since political discussion is aimed at decision and action, there is a presumption that the decision will or should be acted on. This is not a prediction. Political decisions are typically somewhat ambiguous, leaving some leeway for judgment and for acts of God in an uncertain future. On the other hand it is not a tautology. Nevertheless, it would seem inappropriate to discuss whether we shall do what we decide to do. Another principle is suggested by the phrase "limitation of coercion." Politics does involve considerable amounts of coercion; but that coercion is to be limited by "rules of the game" in a way never explicitly stated is a principle without which discussion cannot proceed.

An existing order, the status quo, and principles, then, are given. Political discussion starts from the status quo and is guided by principles. This much is important; but it does not tell us how reasons to function within political argument and to move it toward reasonable decisions are to be found or recognized. Insofar as the status quo

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and principles are not made explicit, and in that sense are unknown and indeterminate, they do not provide content or premises for arguments. How, then, do we construct arguments which contain as much reasonableness as can be attained without too much sacrifice of effectiveness?

Let me again use negative considerations to narrow the area in which answers to this question may be sought. Political discussion has been thought of as being guided, ideally if not yet actually, by the canons of scientific inquiry. Some such analogy has been deeply and persistently influential, especially since the development of modern science, appearing in Bentham and Dewey as well as many social scientists. That all relevant knowledge, natural, social, or supernatural, should be utilized in practical affairs seems obvious; but nevertheless it seems equally clear that the analogy between discussion and scientific inquiry does not hold. If it did, experts would sooner or later assume the functions of government and discussion would be replaced by public information and acquiescence. Utilization of scientific results for political action requires some prior consensus; and because of basic conflicts of interests and conflicts of ideals in society and between societies, such agreement cannot be achieved or by-passed by scientific inquiry.

Consider, now, whether the movement of political discussion may be thought of as similar to the deduction of a conclusion from premises, whether a set of practical premises or a combination of "prescriptive" and "descriptive" ones. This, also, has been a persistent and misleading analogy. It corresponds, perhaps, to a vulgar conception of "natural law," though none of the major exponents of natural law, with the possible exception of Locke, had quite such a simple doctrine. In any case, the deductive analogy is clearly wrong. Even in legal reasoning, where the Constitution and statute law seem to provide premises, deduction has only a limited application; and outside this favorable region the deductive analogy breaks down completely; and we have the familiar and insoluble puzzles as to how significant value premises may be established and the less familiar but even more difficult problem as to how individuals and groups diversified by their different histories, faced in various directions by their customs, interests, ideals, and commitments, could from timeless premises deduce solutions to their problems. This view persists despite its obvious difficulties because there are indeed principles which are given. Principles, however, are how we reason, not what we reason from. When made into premises they are empty; they can never be made fully explicit as premises or

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rules; and a residue always remains unstated for use and interpretation of the rules. Political discussion is not deduction, though deduction does on occasion appear within it.

If we rule out just one more possibility, the remaining territory is so limited that the answer to our problem can be plainly seen. The possibility to be ruled out is that political discussion has no rationale, no movement, even in ideal, toward decisions that are better than they might have been without it. This possibility is contrary to experience, since all of us from time to time engage in political discussions, large or small, with the intention of influencing them to some extent in the direction of reason, prudence, good sense, or fairness.

What we actually do in practice and should sooner or later recognize in theory is to cut out and construct reasons, some more, some less, compelling, from what lies on either side of political discussion and in the middle of it.

From the existing body of institutions, customs, and prior agreements, given in indeterminate fashion as the status quo, we take what has been made, or may be made, explicit as law and tradition. Law and tradition may be appealed to as good though not always sufficient grounds for present decisions. Tradition is the less determinate part of this complex. It includes precedents and heroes, the Monroe doctrine, Jefferson and Lincoln; and both precedents and heroes may be squeezed into arguments pointing in different directions.

From principles, by making them partly explicit and adding material from institutions and from contexts in which the principles have been used, we construct ideals—liberty, equality, justice, democracy. Ideals are colored by the society in which they were developed; and they are to some extent changeable in response to new situations, institutional changes, and even the exigencies of an argument. They nevertheless have a component, not easily identifiable, which persists through time and across cultural boundaries.

In the middle of discussion, because it has participants who are agents and who contribute to the shaping of action, are interests. Interests are channeling of malleable and shifting impulses by custom, precept, example, and previous action. They reflect plans that have been made and are a projection of action into an uncertain future in terms of objectives and means believed useful to attaining the objectives.

Law and tradition, interests, and ideals provide the reasons which function in political discussion. Though discriminated for specifica-

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tion, these factors are interdependent and interacting. Interests are shaped by tradition and by ideals; laws and traditions are moulded by and embody interests and ideals; and ideals are given part of their content by tradition and interests. And the process of interaction continues as all of them are reshaped by political discussion and receive new deposits of it.

Again, I notice an objection which I may not be able to remove to everyone's satisfaction. Granted, it might be said, that law, for instance, does constrain people, should it, has it any right, so to speak, to claim moral authority? Notice, at least, that law and existing institutions embody as much of our interests and ideals as we have so far been able to put into them. Consider also that political discussion would be a silly seam continuously unraveled as fast as sewn if the results of past decisions lost their claim on us as fast as they are made. Understand, too, that I am not saying that law presents a compelling or conclusive reason; but merely that it provides a good reason which may or may not be met by reasons, perhaps stronger, drawn from interest or ideals.

This introduces the point which is most important. Political discussion is not, and cannot be, a linear process. It moves back and forth between law, interests, and ideals, none of which contains the sole or the soundest or the most compelling set of premises. Any sound or cogent political argument would contain a minimum of all three components, and in the high points of political argument a statesman may bring them into a dramatic unity. Depending, however, on the problem and the situation, emphasis may fall here or there. When interests are in stubborn conflict, tradition and ideals may be utilized. If there is conflict of ideals, participants may look for real or apparent ways of harmonizing interests. In general, political discussion succeeds by achieving a partial or temporary equilibrium among the three components. The equilibrium is never, or hardly ever, stable; its maintenance always depends at least in part on coercion and the inertia of custom. Unless, however, the equilibrium moves, however slowly and irregularly, toward wisdom and justice, government by discussion is not likely to be a successful experiment.

If, now, I have given you a plausible account, you may agree that political discussion has the elements I have indicated. But I suspect that you will still be asking, despite my assurance, Is it moral? is it right? is it ethics? My answer is yes; and the only conclusive test I can conceive is that political discussion coincides point by point with the deliberation by which the individual decides his own problems.



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What, indeed, could political discussion as a mixture of ideal and fact be except a projection on a large canvas, with its own texture and coarseness, of the reasoning which the individual knows as his own?

*University of Chicago*



Proceedings of the American  
Philosophical Association  
1954-1955

TWENTY-EIGHTH ANNUAL REPORT OF THE  
BOARD OF OFFICERS

July 1, 1955

BOARD OF OFFICERS

- Glenn R. Morrow, *Chairman* (1955)  
William H. Hay, *Secretary-Treasurer* (1955)  
George Boas, *Representative of the Eastern Division* (1957)  
Charner Perry, *Representative of the Western Division* (1958)  
Stephen Pepper, *Representative of the Pacific Division* (1956)  
Cornelius Krusé, *Chairman of Committee on International Cultural  
Co-operation*  
Marten ten Hoor, *Chairman of Committee on Publication* (1955)  
H. J. B. Ziegler, *Chairman of Committee on Information Service*  
(1959)  
Albert Balz, *President of the Eastern Division*  
Lucius Garvin, *Secretary-Treasurer of the Eastern Division*  
Max Fisch, *President of the Western Division*  
May Brodbeck, *Secretary-Treasurer of the Western Division*  
Bertram Jessup, *President of the Pacific Division*  
Barnett Savery, *Secretary-Treasurer of the Pacific Division*

## AMERICAN PHILOSOPHICAL ASSOCIATION

### STANDING COMMITTEES:

*International Cultural Cooperation:* Cornelius Krusé *Chairman*, George Boas, W. R. Dennes, W. E. Hocking, Susanne K. Langer, Richard McKeon, Charles Morris, Arthur E. Murphy, F. S. C. Northrop.

*Publication:* Marten ten Hoor *Chairman* (1955), Charles A. Baylis (1955), Hugh Miller (1956), Virgil Aldrich (1957), Morton White (1957).

*Information Service:* H. J. B. Ziegler *Chairman* (1959), Elmo A. Robinson (1955), Lionel Ruby (1955).

### SPECIAL COMMITTEES:

*Carus Lectures:* D. W. Gotshalk *Chairman*, (a) George Boas, C. J. Ducasse; (b) C. W. Morris, M. T. Keeton; (c) J. Loewenberg, E. J. Nelson. (The terms of two members expire after the selection of a Carus Lecturer in the order shown.)

*Bibliography of Philosophy—Editorial Center, U. S. A.* (This committee was set up for a trial period ending December 31, 1956.): H. W. Larrabee *Director*, Max Fisch, E. W. Strong.

*Teacher Training and Recruitment* (This Committee was set up for a three-year period ending December 31, 1956.): Frederick P. Harris *Chairman*, C. W. Hendel, Alburey Castell.

### DELEGATES:

*Delegate to the American Council of Learned Societies:* Cornelius Krusé.

*Delegate to the American Association for the Advancement of Science:* C. West Churchman.

*Delegates to the American Documentation Institute:* R. P. Hawes.

The following were appointed as delegates to international gatherings on the recommendation of the Committee on International Cultural Cooperation:

George P. Conger and Richard P. McKeon to the Indian Philosophical Congress at Colombo, Ceylon, December 1954.

Herbert Feigl to the Congrès International de Philosophie des Sciences at Zurich, Switzerland, August 1954.

Cornelius Krusé at the International Congress of Philosophy held during the Celebrations of the Fourth Centenary of the founding of the city of Sao Paulo, Brazil.

The following were appointed delegates of the Association during the year: Sterling P. Lamprecht to the inauguration of President Mather of the University of Massachusetts, October 1954.

## PROCEEDINGS

Susanne K. Langer and Roderick Chisholm to the Congress in Museology at Columbia University, January 1954.

Henry S. Leonard to the Founders' Day Ceremonies of the Centennial of the Michigan State College, February 1955.

Rollo S. Handy to the inauguration of President Rondileau of Yankton College, June 1955.

The Board of Officers voted on the following motions by mail ballots and passed them unanimously:

*MOTION 54-4—Joining the Interamerican Philosophical Society*

That the American Philosophical Association follow the recommendation of its Committee on International Cooperation and hereby accept the invitation to become a founding member of the Interamerican Philosophical Society.

*MOTION 55-1—Election of H. J. B. Ziegler for 5 year term as Chairman of Committee on Information Service*

*MOTION 55-2—Establishment of a plan of orderly replacement of members of Carus Lecture Committee:*

That the terms of two of the six appointed members of the Carus Lecture Committee expire after the choice of each Carus Lecturer, that the order of terms be that George Boas and C. J. Ducasse are to be replaced this year (since they took part in the choice of A. E. Murphy as Carus Lecturer), C. W. Morris and M. T. Keeton after the next choice, and finally Everett Nelson and J. Loewenberg, and that the same plan of rotation hold for future appointments.

*MOTION 55-3—Increase in annual dues to American Council of Learned Societies*

That the American Philosophical Association pay as annual dues to the American Council of Learned Societies five cents per member, the maximum allowed by the A.C.L.S. Constitution, amounting to approximately \$75 a year, instead of the present assessment of \$45 a year.

### REPORT OF THE DELEGATE TO THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE

The American Philosophical Association co-sponsored a session on "Induction" in connection with the annual meeting of the American Association for the Advancement of Science. Dean W. R. Dennes of the University of California acted as chairman and papers were read

#### AMERICAN PHILOSOPHICAL ASSOCIATION

by Professor Patrick Suppes of Stanford University, Professor E. W. Barankin, Mathematics Department of University of California, Professor C. W. Churchman of Case Institute of Technology. The papers were mainly concerned with the problems of induction and the problems of decision theory.

C. WEST CHURCHMAN

#### REPORT OF THE DELEGATE TO THE AMERICAN COUNCIL OF LEARNED SOCIETIES

Robert L. Schuyler, Professor Emeritus of History, Columbia University, was appointed Editor of Volume XXII (the second supplemental volume) of the *Dictionary of American Biography*, a work which stands as one of the great achievements of the Council. It will be remembered that the first twenty volumes were published during the years 1928-36 under the editorship of Allen Johnson of Yale University and, after his death, by his associate Dumas Malone, now professor of History at Columbia University. The magnitude of this undertaking can be seen from the fact that the final cost, the greatest part of which was advanced by the *New York Times*, came to \$650,000.00. Supplemental Volume One was published in 1944. Columbia University made available suitable quarters in the Butler Library for the preparation of the new manuscript. Grants from the Rockefeller Foundation and the Carnegie Corporation of New York have "encouraged" the Council to continue this project which is better known throughout the world than the organization which conceived it.

Since the majority and minority reports of the Reece Committee to Investigate Tax-Exempt Foundations have now been made public and have elicited vigorous rejoinders from some of the nation's most respected foundations it may be appropriate to recall the statement issued by Dr. de Kiewiet, chairman of the Council: "To lay broad and loose charges against education can itself become a form of subversion against which it is the duty of intellectual leaders to speak forcibly and emphatically."

The Council through its delegate and secretary has appealed to its constituent societies "to describe the functions of the national organization devoted to the advancement of the humanistic studies at the present time." The executive director added, "do not be misled by the brevity and apparent simplicity of this question; on the replies which we can get to it may depend whether there continues to be an A.C.L.S. or not. . . . Could not the delegates come to the A.C.L.S. meeting with some sort of mandate from their societies?" This delegate would wel-

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come receiving such a mandate on this subject before the next annual meeting which will take place in Washington, D. C., January 19-21.

At its October meeting the Board of Directors expressed its sense of great loss resulting from the death of its colleague Irwin Edman. A memorial statement was presented to Rensselaer Lee on behalf of the Board at the Memorial Service held for Irwin Edman at Columbia on November 4. Frederick Burkhardt, president of Bennington College, has been appointed to replace Irwin Edman on the Board for the unexpired term, ending in 1958.

CORNELIUS KRUSÉ

*December 1954*

## REPORTS OF COMMITTEES

### *Committee on International Cooperation*

An international congress of Museum directors and museologists was held at the Metropolitan Museum of Art on January, 1953, which Susanne Langer, a member of our committee, attended as a delegate of the Association. The concluding paragraph of her report presents this interesting resume:

Altogether, the Congress tended to treat history as an "organic" process; a treatment that fits in with the growing interest today in art not as ideal or law, but vital expression of life. I believe it marks a general change from the traditional concept of the museum as a repository of past and essentially finished, not to say obsolete, excellences, expressed in the popular phrase: "a mere museum piece now," to the concept of the museum as the house of agelessly living art, where the past and future meet in an ever-moving present.

The International Congress of Philosophy held at Sao Paulo, Brazil, in commemoration of the Fourth Centenary of the founding of the city of Sao Paulo, resulted in the drafting and adoption by its American participants of a constitution for the proposed Inter-American Society of Philosophy. It will be remembered that resolutions looking to the establishment of such a society were adopted in previous Inter-American Congresses of Philosophy at Columbia in New York, the year of the great snow, in 1947, in Mexico in 1952, and in Habana in 1953. At the Habana meeting there was appointed a small committee of which the undersigned was a member, for the purpose of drawing up appropriate articles of constitution. A larger Committee in Sao Paulo, more widely representative of Philosophical societies in both Americas, examined and revised the original draft resolution. Finally, at the closing plenary session, the projected constitution was unanimously adopted.

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It is now being presented to prospective constituent societies for ratification. The Association's Committee on International Cooperation recommended to the National Board of Officers that our Association become a founding member of this Inter-American Society of Philosophy. In view of the initiative taken even before Pearl Harbor by members of our Association to bring such an Inter-American Society into being the Comité on Cultural Cooperation is happy to know that the Board of Officers of the Association voted to participate in the Society that promises to provide far more opportunities for philosophic interchange between the two Americas than has hitherto been possible. The next Congress will presumably be held in Santiago (Chile).

CORNELIUS KRUSÉ, *Chairman*

December 1954

#### *Committee on Publications*

The Committee reports with appreciation the receipt of a complimentary copy of Professor Philip Merlan's *From Platonism to Neo-Platonism*, the publication of which was supported by a grant from this Committee. This volume has been deposited in the files of the Committee.

In respect to the so-called Carnegie Fund of this Committee, which supports the publication of the *History of Science Series*, Professor Gregory Walcott, the editor of the series, reports as follows:

"During the past year, Professor Conway Zirkle, of the University of Pennsylvania, has been secured to prepare the manuscript for a *Source Book in Botany* and Dr. Harold W. Rickett, of the New York Botanical Garden, for the section on Botany to be included in *The Source Book in Twentieth Century Science, 1900-1950*. With these two men, the roster of special editors for the series is complete. Some progress on the manuscript for a *Source Book in Medieval Science* has been reported. Several who are engaged in developing the manuscript covering the field from 1900 to 1950 have indicated progress. The transfer of the Series from the McGraw-Hill Book Company to a university press is still under negotiation." (See the report of this Committee for 1953.)

In respect to the Revolving Fund, the Committee reports that to date no subvention has been granted for the current year. The Committee has presently under consideration a request to assist in the publication of a volume of essays by the late Erich Frank. Three requests for grants were received previous to this one. In each case a majority of the members of the Committee felt that the established policies of

## PROCEEDINGS

the Committee on Publication did not seem to justify subsidization out of Committee funds.

During the year the Committee received a request from Professor Jose Ferrater Mora to recommend to the International Federation of Philosophical Societies the translation of his work, *Diccionario de Filosofía*. It was understood by the Committee that the Federation had been requested by UNESCO for advice in connection with a request to it for a grant to finance such a translation. The Committee voted to make such a recommendation and submitted it to the Chairman of the Board of the Association for transmittal to the Federation.

For the benefit of new members of the Association, it may be useful to state that the Revolving Fund, established some five years ago, is supported by appropriations from the three divisions of the Association and by private contributions. The Fund is to some extent replenished by royalties from books which have been subsidized with Committee funds. These royalties have been, and no doubt always will be, small and are quite insufficient to sustain the activities of the Committee. This is just a way of saying that the Committee hopes for a continuation of appropriations from the three divisions.

As is customary, a financial report on the funds assigned to the Committee will be made by the treasurer of the Board of the Association.

MARTEN TEN HOOR, *Chairman*

*December, 1954*

### *Committee on Information Service*

In terms of appointments effected through Committee nominations, the Committee can report the best results it has achieved in recent years, having placed at least 23 of its nominees. This is six more than last year and 17 more than 1951. In only one of the post-war boom years, 1948, when 90 vacancies were reported to the committee, did we have a higher number of placements: with 29. This is not to say that the the present employment situation for philosophers is overly good, but we can say that it shows marked improvement over a few years back, and it gives promise of further improvement. In addition to the greater number of appointments the Committee has helped effect, there is the further encouraging fact that most of the positions about which we have been consulted this year have been relatively permanent ones rather than strictly on-year fill-in ones made possible by individuals on leave. We have heard of two more positions this year than last, and fewer positions, moreover, have been canceled after

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being listed this year than usual because of last minute budget cuts. In addition, I have heard of more registrants this year than usual who have secured positions on their own. Finally, it seems to me that the tremendous increases in college age population (about 70% for the nation within the next fifteen years or so, according to the American Council on Education) as well as the expected increase in the proportion of college age individuals who go to college should mean that more philosophy teachers will be needed.

The number of registrants with the Committee continues to increase, with 34 more this year than last year, 80 more than in 1952, and 172 more than in 1951. Less than 50 of the 367 registrants specify that they would not consider a position below the rank of Associate Professor or Full Professor; and 229 of them would consider an Instructorship. I am convinced that we have the best file of available philosophical talent to be found anywhere.

Registrants .....	367
Positions consulted about .....	44
Appointments resulting from Committee nominations .....	23

I am pleased to report that Professor Howard J. B. Ziegler, for some years a member of the Committee, is taking over as Chairman of the Committee and that Professor Lionel Ruby is succeeding me as Western Division representative. The Committee is fortunate in having Professor Elmo Robinson continue as Pacific Division representative. On behalf of this year's Committee (Robinson, Ziegler, and myself) I should like to express our appreciation for the fine cooperation we have received from our colleagues in the Association in notifying the Committee of positions and in encouraging new Ph.D.'s and prospective Ph.D.'s to register with us; and I hope the members of the Association will continue to cooperate in the same fashion with the Committee in the future. If members of the Association will never miss an opportunity to mention the Committee to any institution that may be looking for philosophers, they will be aiding both our profession and the institutions concerned.

### FINANCIAL STATEMENT

#### *Receipts*

Balance from 1953 .....	\$ 68.48
Eastern Division for 1954 .....	180.00
Western Division for 1954 .....	90.00
Pacific Division for 1953 and 1954 .....	60.00
	<hr/>
	\$398.48



## PROCEEDINGS

### *Expenditures*

Secretarial Assistance .....	\$184.75
Postage .....	84.00
Stationery, Printing, Supplies .....	39.20
Bank Charges .....	4.00
Telephone .....	5.15
	<hr/>
	\$317.10
<i>Balance</i> .....	<hr/>
	\$ 81.38

The expenses of the Committee in past years have been borne by the three divisions, the proportion charged to each division being roughly determined by share of the total membership. On this basis the ratio has been Pacific 10%, Western 30%, and Eastern 60%.

LEWIS E. HAHN, *Chairman*

*December, 1954*

### *Interim Report—January 1 to April 15, 1955*

Since January 1 the Committee has been consulted about 38 positions. Of these, 30 requests were for instructors or assistant professors. Only 6 of the inquiries concerned temporary appointments. Decisions have not yet been reached in most instances, but we have been informed of the appointment of several of the candidates whose names have been submitted by the Committee. Present indications are that we will be consulted in 1955 concerning at least as many openings as in 1954. There are 407 candidates currently registered with the Committee.

The role the Committee plays in effecting contact between qualified candidates and schools seeking teachers of philosophy can continue to be strengthened by the cooperation of members of the Association. By consulting the Committee concerning openings on your staff and by encouraging candidates to register, you will assist in establishing the Committee as the clearing house it is meant to be.

A full statement of the operational procedures of the Committee is presented in Professor Lewis E. Hahn's report on "Opportunities for Positions in Philosophy." It is suggested that you consult also Professor Hahn's report for 1954.

# AMERICAN PHILOSOPHICAL ASSOCIATION

## FINANCIAL STATEMENT

<i>Receipts</i> (To April 15, 1955)	
Balance January 1, 1955 .....	\$ 81.38
*Received from APA, William H. Hay, Secretary-Treasurer .....	300.00
	<hr/> \$381.38
<i>Expenditures</i> (To April 15, 1955)	
Secretarial Assistance .....	\$ 49.50
Postage .....	62.88
Stationery, Printing, Supplies .....	103.00
Bank Charges .....	.26
	<hr/> \$215.64
<i>Balance</i> (April 15, 1955) .....	\$165.74

HOWARD J. B. ZIEGLER, *Chairman*

*April 1955*

### *Committee on the Carus Lectures*

Upon receiving word from Ralph Barton Perry that he would be unable to serve, the Carus Committee in late spring selected Professor Arthur E. Murphy, University of Washington, as Tenth Carus Lecturer. Professor Murphy accepted the invitation and will deliver the Carus Lectures during the 1955 meetings of the Pacific Division. The general title of his lectures will be "The Theory of Practical Reason."

During the year, Professor A. G. Ramsperger, University of Wisconsin, completed preparation for the press of the manuscript of E. B. McGilvary's Carus Lectures. Present plans call for publication of the lectures in 1955 by the Open Court Publishing Company under the title *Towards a Perspective Realism*. The new and third edition of John Dewey's *Experience and Nature* is in the press, and only awaits receipt of some introductory material left by Mr. Dewey and intended for use in a new edition. Publication date should be early 1955. Meanwhile, preparations are being made for a new printing at an early date of Lovejoy's *Revolt Against Dualism*, while other Carus volumes, except the Mead, are in ample stock.

Professor Jacob Loewenberg was added to the Carus Committee late last year, so that the members of the Committee now are the following: George Boas, C. J. Ducasse, Morris T. Keeton, Jacob Loewenberg, Charles Morris, Everett Nelson, and the chairman.

D. W. GOTSHALK, *Chairman*

*December 28, 1954*

## PROCEEDINGS

### EDITORIAL CENTER, U.S.A., BIBLIOGRAPHY OF PHILOSOPHY

Thanks to the action taken by this Association one year ago, it was possible to establish the national center for the new quarterly bulletin on January 1, 1954 in temporary quarters at 713 Philosophy Hall, Columbia University, New York City. On June 1, 1954, it was moved to Bailey Hall 207, Union College, Schenectady, New York, where it is now located. The committee of the center was completed by the appointment of Professor Max H. Fisch of the University of Illinois and Dean Edward W. Strong of the University of California.

The first task of the center was to take steps to accelerate the forwarding of titles from this country to complete the former series of annual-volume bibliographies which the bulletin now replaces: one volume of 1951, and a combined volume for 1952-53.

For the new publication, beginning in January and throughout the year, the center has so far obtained from the American publishers sixty-seven titles in the field of philosophy, and prepared abstracts with the help of about fifteen individuals, sending copies to the Paris editorial office at frequent intervals. Thirty of these abstracts appear in the first issue, dated January-March, 1954, which has just come from the press in France (containing 157 abstracts from 11 national centers). The long delay has been occasioned by circumstances beyond this center's control: the great distances separating the officials who had to make the detailed decisions about format, scope, classifications, prices of subscriptions and advertisements, and so on, as well as the difficulty of setting up national centers in about a dozen countries, to say nothing of the burden of editorial work upon the secretariat of the International Institute of Philosophy.

Fortunately all these decisions have now been made. The subscription price of the bulletin has been fixed at \$3.00 a year for four issues, \$1.00 for single copies, with a special rate of \$2.75 a year for members of associations affiliated with the I.I.P. Advertisements will cost \$30 per page, \$15 per half-page. A new French center has been established to relieve the pressure of editorial work at the International Institute. Beginning with the third issue of 1954, each abstract will be signed with the initials of its writer, with a key to the names supplied.

The April-June issue for 1954 is in press and should appear early in January, 1955, to be quickly followed by the remaining issues of 1954; and it is hoped that the regular schedule for 1955 will be maintained. It is also planned to issue an Analytical Index of the contents of the bulletin at five-year intervals, as well as a series of *Chroniques* to "show the main trends in the development of the problems of philosophy,

AMERICAN PHILOSOPHICAL ASSOCIATION

as they appear in the books published throughout the world during the period between two international congresses."

During the year the center received an appropriation of \$100 from this Association and \$49.30 from the International Institute of Philosophy. It expended \$51.76, mainly for postage and stationery, leaving a balance of \$97.54. No further application for financial assistance is necessary at this time.

It is the present policy of the bulletin to include only books, not articles, but to be as inclusive as possible of titles first published in the United States, summarized objectively, without value judgments, within the 200-word limit. Members of the Association are urged to call omissions or corrections to the attention of the center, and to support the new bulletin both by subscribing themselves and by urging their institutions' libraries to subscribe in order that the latter may be sure of having complete sets.

HAROLD A. LARRABEE, *Director*

*December 1954*

## PROCEEDINGS

### AUDIT REPORT

Professor William H. Hay  
Secretary-Treasurer  
American Philosophical Association  
Dear Professor Hay:

Madison, Wisconsin  
September 2, 1955

In accordance with your instructions we have examined the statements of the American Philosophical Association for the period December 15, 1953 through June 30, 1955. In connection therewith there are presented the following:

Exhibit A—Balance Sheet.

Exhibit B—Summary of Changes in Fund Balances.

The statements presented herewith fairly present the affairs of the Association based on the information submitted to us.

The bank balance was confirmed by direct correspondence with the depository of the Association's funds. Checks were vouched and checked to the analysis of disbursements. In the course of our work the royalties received were confirmed by direct correspondence with the Antioch Press and the McGraw-Hill Book Company. We have not confirmed with the various divisions of the Association the amounts paid to the Association. These items may be checked by the audit committee to the divisional treasurer's reports or records for comparable periods.

An analysis of the use of the annual fund paid to the Committee on Information Service has not been examined by us.

This statement has been prepared on a cash receipts and disbursements basis.

Very truly yours,  
ROBERT E. WEGNER  
*Certified Public Accountant*

#### *Exhibit A*

#### The American Philosophical Association

##### Balance Sheet

June 30, 1955

##### ASSETS

Cash in Bank .....\$18,171.04

##### FUND EQUITIES—Cf EXHIBIT B

General Treasury .....\$ 3,078.19

Revolving Fund for Publication

Source Book Fund ..... 12,637.98

New Publications Fund ..... 2,454.87

Total Fund Equities .....\$18,171.04

# AMERICAN PHILOSOPHICAL ASSOCIATION

## Exhibit B

The American Philosophical Association  
Summary of Changes in Fund Balances  
for the Period December 15, 1953 Through June 30, 1955

### Revolving Fund for Publication

	General Treasury	Source Book Fund	New Publication Fund	Total Revolving Fund for Publication
<i>Fund balances: December 15, 1953</i>	\$2,877.67	\$12,328.26	\$1,716.24	\$14,044.50
<i>Cash receipts:</i>				
Proceedings				
Pacific Division†	\$ 293.00			
Eastern Division	906.66			
Western Division	512.00			
National Dues				
Pacific Division	84.50			
Eastern Division	388.00			
Western Division	235.50			
International Federation Dues				
Pacific Division	16.90			
Eastern Division	77.60			
Western Division	47.10			
Sale of <i>Proceedings</i>	224.31			
Re-imbursement of travelling expense	113.50			
Interest on government bonds		97.50		97.50
Interest on savings account	34.47			
Interest on savings certificate	35.11	90.56	34.33	124.89
Royalties—McGraw-Hill		121.66		121.66
Royalties—Antioch Press			54.30†	54.30
Publication fund contributions				
Eastern Division			250.00	250.00
Western Division			400.00	400.00
<b>TOTAL CASH RECEIPTS</b>	<b>\$2,968.65</b>	<b>\$ 309.72</b>	<b>\$ 738.63</b>	<b>\$ 1,048.35</b>

# PROCEEDINGS

## Disbursements:

Printing <i>Proceedings</i>	\$1,598.43			
Clerical and secretarial expense	62.88			
Envelopes and invoices for <i>Proceedings</i>	35.87			
Stationery and supplies	28.41			
Postage	28.40			
Safe deposit box rental	4.40			
Telephone	7.44			
Expense of moving records to Madison	43.70			
Advance of travelling expenses	113.20			
Dues—American Council of Learned Societies	90.00			
Dues—International Federation of Philosophy	295.40			
Dues—Inter-American Society of Philosophy	10.00			
Editorial Center	100.00			
1955 fund for Committee on Information Service	300.00			
Advance to Antioch Press for cost of mailing and billing <i>Proceedings</i> sold to libraries	50.00			
<b>TOTAL DISBURSEMENTS</b>	<b>\$2,768.13</b>	<b>\$ 0.00</b>	<b>\$ 0.00</b>	<b>\$ 0.00</b>
<i>Fund Balance: June 30, 1955</i>	<i>\$3,078.19*</i>	<i>\$12,637.98*</i>	<i>\$2,454.87*</i>	<i>\$15,092.85</i>

\*Includes receipt of \$110.60 applicable to prior period.

\*(Cf Exhibit A)

†Does not include \$7.14 owed to the Association as of June 30, 1955.

*Note by the Secretary-Treasurer:* The receipts for *Proceedings*, National Dues, and International Dues are for the calendar year, 1954. The Publications Fund Contributions from the Eastern Division represent those voted at the 1953 and 1954 Annual Meetings. Those from the Western Division are those voted at the 1954 and 1955 Annual Meetings.

The expenditures for *Proceedings* represent the cost of Volume XXVII, issued November 1954. Dues to American Council of Learned Societies are for 1953 and 1954, Dues to International Federation of Philosophy are for 1954 and 1955.

WILLIAM H. HAY

## AMERICAN PHILOSOPHICAL ASSOCIATION

### EASTERN DIVISION

#### NEWLY ELECTED OFFICERS FOR 1955

*President*—Albert Balz

*Vice-President*—Paul Weiss

*Secretary-Treasurer*—Lucius Garvin

*Executive Committee*—The foregoing officers and Ernest Nagel *ex officio* for one year, Roderick Chisholm (1955), Milton C. Nahm (1955), Everett W. Hall (1956), Carl G. Hempel (1956), Victor Lowe (1957), John Wild (1957).

#### OFFICERS FOR 1954

*President*—Ernest Nagel

*Vice-President*—Charles A. Baylis

*Secretary-Treasurer*—Lucius Garvin

*Executive Committee*—The foregoing officers and Glenn R. Morrow *ex officio* for one year, Marvin Farber (1954), Leroy E. Loemker (1954), Roderick M. Chisholm (1955), Milton C. Nahm (1955), Everett W. Hall (1956), Carl G. Hempel (1956).

#### PROGRAM

The fifty-first meeting of the Eastern Division was held at Goucher College, December 28, 29, 30, 1954. The following program was presented:

##### *Symposium*

*Causality in Social Science* (Chairman, Milton C. Nahm)

Papers by Lewis S. Feuer and Ethel M. Albert. Comments by Louis O. Kattsoff.

##### *Concurrent Sessions*

*Ethics* (Chairman, Everett W. Hall)

John J. Fisher: "On Defining Good." Comments by Paul Edwards.

George Nakhnikian: "Intrinsic Good and the Ethical Object." Comments by E. M. Adams.

Elmer Sprague: "Francis Hutcheson and the Moral Sense." Comments by Bernard Peach.

*History of Philosophy* (Chairman, Leroy Loemker)

Frederick Sontag: "The Platonist's Concept of Language." Comments by Jason Xenakis.

Richard H. Popkin: "Charron and Descartes: The Fruits of Systematic Doubt." Comments by Beatrice K. Rome.

James Gutmann: "The Tremendous Moment of Nietzsche's Vision." Comments by Walter Kaufmann.

##### *Symposium*

*Essence and Accident* (Chairman, R. M. Chisholm)

Papers by Irving M. Copi and W. D. Oliver. Comments by John Yolton.

##### *Symposium*

*Can the Philosopher Influence Social Change?* (Chairman, Albert Hofstadter)

Papers by Brand Blanshard and John L. Childs. Comments by John A. Irving.



## PROCEEDINGS

### Symposium

*The Right and the Good* (Chairman, Lucius Garvin)

Papers by John H. Randall, Jr., and John Wild. Comments by W. E. Schlaretzki.

### Concurrent Sessions

**THE PHILOSOPHY OF KANT** (Chairman, Charles A. Baylis)

Donald Meiklejohn: *Kantian Formalism and Civil Liberty*. Comments by E. A. Burt.

William Sacksteder: *Kant's Analysis of International Relations*. Comments by W. H. Hay.

Wallace Matson: *Kant as Casuist*. Comments by Laurence J. Lafleur.

**AMERICAN PHILOSOPHY** (Chairman, Glenn R. Morrow)

Paul Walsh: *Some Metaphysical Assumptions of Dewey's Philosophy*. Comments by Elizabeth Beardsley.

Edward Madden: *Wright, James, and Radical Empiricism*. Comments by Victor Lowe.

Joseph L. Blau: "Kant in America: Brownson's Critique of the *Critique of Pure Reason*." Comments by John E. Smith.

### Presidential Address

*Naturalism Reconsidered*, Ernest Nagel

### Symposium

**PSYCHICAL RESEARCH AND PHILOSOPHY** (Chairman, Ernest Nagel)

Papers by J. B. Rhine and C. J. Ducasse. Comments by Roland Walker.

### Group Meetings

**THE PEIRCE SOCIETY**

Ethics of Belief, Roderick M. Chisholm

A Comparison between Peirce's and Husserl's Phenomenologies, Herbert Spiegelberg

Pragmatism and the Verifiability Theory of Meaning, William P. Alston

**ASSOCIATION FOR REALISTIC PHILOSOPHY**

Philosophical Anthropology and the Category of Dread, W. A. Gerhard  
(Comments by H. S. Broudy and John Wild)

**STUDY GROUP IN APPLIED PHILOSOPHY**

The Theory of Value in the Decision Process, Nicholas M. Smith, Jr.

**CREATIVE ETHICS GROUP**

Symposium: Ethics in Government

In Washington, William Gerber

In Overseas Operations, Christopher Browne Garnett, Jr.

In Government Propaganda, John T. Cocutz

## AMERICAN PHILOSOPHICAL ASSOCIATION

### PERSONALISTIC DISCUSSION GROUP

*An Ontological Approach to Personalism*, Laurence J. Lafleur

### SOCIETY FOR ANCIENT GREEK PHILOSOPHY

*Aristotle's Physical World-Picture: An Historical Approach*, Friedrich Solmsen

(Comments by Ludwig Edelstein)

*Aristotle's Doctrine of Future Contingencies*, Richard Taylor

(Comments by Rogers Albritton)

The annual Business Meeting was held at 4:45 p.m., December 28th, President Nagel presiding.

The minutes of the fiftieth annual meeting were approved as printed.

The following report of the Treasurer was read and approved:

FINANCIAL STATEMENT: December 18, 1953 to December 14, 1954

#### Receipts:

Balance on hand, December 18, 1953:	
Book Value of Government Bonds .....	\$1,000.00
Commercial Account .....	1,896.08
Membership Dues .....	2,946.42
Interest on Government Bonds .....	26.30
Repayment from Rockefeller Grant Account for binding 1952 papers .....	122.10
	<hr/>
	\$5,990.90

#### Expenditures:

National Dues for 1954 .....	\$ 388.00
Cost of 1953-54 <i>Proceedings</i> .....	906.66
International Federation of Philosophy .....	77.60
Committee on Information Service .....	180.00
Expenses of Officers and Committees .....	302.20
Printing, Clerical Assistance .....	92.53
Postage and Stationery .....	362.26
Expenses, fiftieth meeting at Rochester .....	81.66
Publications Committee .....	125.00
Bank Charges .....	1.00
	<hr/>
	\$2516.91

<i>Balance on hand</i> .....	<hr/>
	\$3,473.99
	<hr/>

LUCIUS GARVIN, *Treasurer*

The Auditing Committee certifies that the Treasurer's Report has been examined and found correct.

GEORGE BOAS  
VICTOR LOWE

## PROCEEDINGS

Memorial Minutes were read for Mary S. Case, Irwin Edman, Alain Locke, and Louis Joseph Alexander Mercier. By rising vote the Memorial Minutes were adopted and ordered printed in the *Proceedings*.

Reports were presented from the Delegate to the American Council of Learned Societies, from the Committee on International Cultural Cooperation, from the Committee on Information Service, from the Publication Committee, and from the National Board of Officers (the latter including reports on the work of the Editorial Center, U.S.A., of the Committee on Teacher Training).

The Nominating Committee (F. S. C. Northrop, George Boas, and Ledger Wood) presented the following nominations: For President, Albert Balz; for Vice-President, Paul Weiss; for members of the Executive Committee, Victor Lowe and John Wild. There being no further nominations, the foregoing slate was unanimously elected.

The following recommendations of the Executive Committee were adopted:

That the following nominees be elected to full membership in the Eastern Division: John P. Anton, Milton Arfa, Samuel Atlas, Larry Azar, Douglas Carmichael, Ludwig Edelstein, Carl Y. Ehrhart, Philip Ginnett, Leon J. Goldstein, Arthur Hyman, J. L. Lindon, Morley Mays, Raymond J. Nelson, John B. Noss, Harrison J. Pemberton, Jr., Sven R. Peterson, Nicholas H. Rescher, Robert Virgil Smith, Joseph Turner, Stanko M. Vujica, Varl R. Wagner, Mary-Barbara Zeldin.

That the following be elected to associate membership: Alan R. Anderson, Hugo A. Bedau, Robert E. Butts, James L. Cole, Mrs. Felix S. Cohen (Lucy M. Kramer), Peter V. Corea, Philip E. Davis, John D. Dutton, William Eastman, Lewis A. Foster, Jr., David H. Freeman, William S. Hart, Florence M. Hetzler, James P. Kehoe, William E. Mitchell, Eduardo Ritter-Aislan, Walter M. Solmitz, Carl F. Wehrwein, H. Lynn Womack.

That the following be transferred from associate to full membership: Jerome Ashmore, William E. Lensing, Samuel Shuman.

That the Eastern Division accept the invitation of Boston University to hold its next meeting at Boston, Massachusetts.

That the Eastern Division continue its financial contribution to the work of the Committee on Information Service during the year 1955 in an amount proportionate to the size of its membership, up to a maximum of \$250. (*Note*—Since this committee began operating on January 1, 1955 as a Committee of the national Association, under the new constitution all its funds will come from the national Secretary-Treasurer out of national dues.)

That the Eastern Division approve the acceptance by the American Philosophical Association of the invitation to become a charter member of the Inter-American Society for Philosophy.

That the Eastern Division accept the offer of the *Journal of Philosophy* to print symposium papers for distribution in advance of the 1955 meetings, the charge to non-subscribers to be One Dollar; mimeographed abstracts of papers for non-symposium sessions to be distributed at no charge.

The following action of the Executive Committee was announced:

That following the year 1955 President Nagel appoints the following Program Committee: Roderick M. Chisholm, Chairman; Carl G. Hempel, Arthur Szathmary, and the Secretary-Treasurer.

The following motion was adopted: That Professor Cornelius Krusé be empowered to formulate and present at the next meeting of the American Council of Learned Societies a statement describing the functions of the American

## AMERICAN PHILOSOPHICAL ASSOCIATION

Philosophical Association which relate to the advancement of the humanistic studies.

Professor Chisholm moved a vote of thanks to Goucher College, and particularly to President Kraushaar and Professor Hawes, for the gracious hospitality accorded to the Eastern Division at its fifty-first meeting. The motion was approved by a rising vote.

A motion to adjourn was voted at 6:15 P.M.

LUCIUS GARVIN, *Secretary-Treasurer*

## WESTERN DIVISION

### NEWLY ELECTED OFFICERS FOR THE YEAR 1955-56

*President*—Max H. Fisch

*Vice-President*—O. K. Bouwsma

*Secretary-Treasurer*—May Brodbeck

*Executive Committee*—The foregoing officers and Everett J. Nelson (1956), David L. Miller (1957), and Henry S. Leonard (1958).

### OFFICERS FOR THE YEAR, 1954-55

*President*—Charner Perry

*Vice-President*—Max H. Fisch

*Secretary-Treasurer*—Robert G. Turnbull

*Executive Committee*—The foregoing officers and Frederick L. Will (1955), Everett J. Nelson (1956), and David L. Miller (1957).

The fifty-third annual meeting of the Western Division of the American Philosophical Association was held at Michigan State College, East Lansing, Michigan, April 28, 29, and 30, 1955.

The following program was presented:

*Thursday, April 28, 1955*

2:00 P.M.

Section A, *ORIENTAL PHILOSOPHY*. Charles W. Morris, University of Chicago, Chairman

*Some Important Ways in which Western Thought can Learn from Eastern Thought*, Edwin A. Burtt, Cornell University

*The Philosophy of K. C. Bhattacharya*, George B. Burch, Tufts College

*The Role of Oriental Philosophy in American Education*, Derk Bodde, University of Pennsylvania

Section B, *LOGIC AND ONTOLOGY*, Charles L. Stevenson, University of Michigan, Chairman

*The Ontological Operator*, Herbert I. Hochberg, Northwestern University

Discussion by Julius Weinberg, University of Wisconsin

*Self-Defeating Pronouncements*, David S. Schwayder, University of Illinois

Discussion by Thomas H. Thompson, Iowa State Teachers College

*Names and Descriptions*, Romane Clark, Duke University

Discussion by Frank N. Sibley, State University of Iowa

## PROCEEDINGS

Section C, *HISTORY OF PHILOSOPHY*, David L. Miller, University of Texas,  
Chairman

*Schematism and the Idea of an Intuitive Mind in Kant and Post-Kantian  
Thought*, Samuel Atlas, Hebrew Union College

Discussion by Lewis H. Hahn, Washington University, St. Louis

*Empiricism and Theory of Meaning*, Norman Kretzmann, The Ohio State  
University. Discussion by Alan Gewirth, University of Chicago

*The Philosophies of C. S. Peirce and Hermann Lotze: Some Comparisons  
and Observations*, Reginald C. Perry, Cambridge, Massachusetts

Discussion by Newton P. Stallknecht, Indiana University

8:00 P.M. Smoker, Ballroom of the Kellogg Center.

Friday, April 29, 1955

9:00 A.M.

Section A, *MEANING AND EXPLANATION*, Douglas N. Morgan, North-  
western University, Chairman

*Certain Weaknesses in the Deductive Model of Explanation*, Michael Scriven,  
University of Minnesota. Discussion by Arthur Pap, Lehigh University

*On the "Failure of the Meaning Criterion"*, Richard Henson, Swarthmore  
College. Discussion by Wesley Salmon, Northwestern University

*Is Learning Reasonable?*, John R. Kirk, University of Chicago

Discussion by David Hawkins, University of Colorado

Section B, *PHILOSOPHY OF RELIGION*, Albion King, Cornell College,  
Chairman

*Christian Spiritualism in Italy*, A. Robert Caponigri, University of Notre  
Dame. Discussion by Henry Harris, The Ohio State University

*A Note on Faith as the Geography of God*, Arthur J. Diben, Knox College  
Discussion by Harry Tiebout, University of Illinois

*Analogy and the Perennial Philosophy*, Niels C. Nielsen, The Rice Institute  
Discussion by Jesse de Boer, University of Kentucky

Section C, *MORAL PHILOSOPHY*, Howard R. Roelofs, University of  
Cincinnati, Chairman

*The Limits of Utility*, Robert Rein'l, Louisiana State University

Discussion by Millard Everett, Oklahoma A. and M. College

*The Free-Will Problem*, Francis Raab, University of Minnesota

Discussion by Roger C. Buck, Duke University

*The Concept of a Moral Norm*, A. Campbell Garnett, University of  
Wisconsin. Discussion by Bernard J. Diggs, University of Illinois

Section D, *MAN AND PHILOSOPHY OF HISTORY*, T. V. Smith, Syracuse  
University, Chairman

*History as a Finite Province of Meaning*, Maurice Natanson, University of  
Houston. Discussion by Neal Klausner, Grinnell College

*Man and the Cybernetic Machine*, George K. Plochmann, Southern Illinois  
University. Discussion by C. West Churchman, Case Institute  
of Technology

*The Role of "Great Men" in Bertrand Russell's Philosophy of History with  
Particular Attention to a Critique by Hook*

John J. Neumaier, Hibbing Junior College

Discussion by David Bidney, Indiana University

AMERICAN PHILOSOPHICAL ASSOCIATION

2:00 P.M.

Section A, *Symposium on INDUCTION*, Wilfrid Sellars, University of Minnesota, Chairman  
Everett J. Nelson, The Ohio State University  
Henry S. Leonard, Michigan State College  
Thomas Storer, University of Nebraska

Section B, *KIERKEGAARD* (on the 100th Anniversary of his Death), Charles Hartshorne, University of Chicago, Chairman  
Richard H. Popkin, State University of Iowa  
Paul L. Holmer, University of Minnesota  
Walter Kaufmann, Princeton University  
Discussion by William Earle, Northwestern University

Section C, *HUMAN RELATIONS AND INTERNATIONAL OBLIGATIONS*, Richard P. McKeon, University of Chicago, Chairman

Panel:

Wayne A. R. Leys, Roosevelt University  
David L. Miller, University of Texas  
Howard R. Roelofs, University of Cincinnati  
Robert G. Stephens, Indiana University

4:30 P.M. Tea, Ballroom of the Kellogg Center

7:00 P.M. Annual Dinner

Max H. Fisch, Vice-President of the Division, Toastmaster  
Presidential Address, Charner Perry

*Saturday, April 30, 1955*

9:00 A.M.

*Symposium on MORALS AND POLITICS*, Charner Perry, University of Chicago, Chairman

D. W. Gotshalk, University of Illinois  
W. Donald Oliver, University of Missouri  
Bertram Morris, University of Colorado

The Annual Business Meeting was called to order by President Perry at 11:20 A.M. in the Auditorium of the Kellogg Center for Continuing Education.

The minutes of the fifty-second meeting having been published in the 1954 *Proceedings*, it was moved, seconded, and voted that the minutes be approved as printed.

On recommendation of the Executive Committee, the following were voted into membership:

FULL MEMBERS: Earl E. Barrett, Robert A. Beck, Richard L. Cartwright, Wilfred Desan, Bernard Golawski, Thomas Green, Rollo Handy, Herbert I. Hochberg, George F. Hourani, Herbert Kamins, Konstantin Kolenda, Shao Chang Lee, Ralph McNery, William A. Mueller, Indus L. Murphree, John J. Neumaier, Robert G. Olson, Lucien E. Palmieri, Francis V. Raab, David Schwyder, Oswald Shrag, José A. Torres, Linus J. Thro, Frank C. Wegener.

ASSOCIATE MEMBERS: Cleveland J. Bradner, Robert G. Gilpin, Hardwick W. Harshman, Webster C. Muck, Henry L. Skoglund.

ADVANCED TO FULL MEMBERSHIP: Paul W. Hagensick, Henry Harris, William H. Harris, Curtis W. R. Larson, Dale Riepe.

# PROCEEDINGS

## TREASURER'S REPORT

May 5, 1954 to April 30, 1955

### I. Report on funds received for disbursement by the Western Division Committee to advance Original Work in Philosophy.

#### A. Receipts:

1. Rockefeller Foundation grant 54054
 

11 - 15 - 54.....	\$ 750.00
2 - 1 - 55.....	4250.00
2. Rockefeller Foundation grant 54055
 

11 - 15 - 54.....	1725.00
2 - 1 - 55.....	4687.50

TOTAL RECEIPTS .....\$11412.50

#### B. Disbursements:

1. RF 54054
 

Administrative .....	\$ 765.00
Travel of Committee Members.....	611.86
2. RF 54055
 

Half-salary of Organizer, P. B. Rice.....	3375.00
Administrative .....	1800.00
Travel of Committee .....	200.00

TOTAL DISBURSEMENTS .....\$6751.86

BALANCE ON HAND, April 30, 1955.....\$4660.64

### II. Regular Report

#### A. Receipts:

- |  |           |
|--|-----------|
| Balance on hand, May 5, 1954.....  | \$ 465.92 |
| Dues Collected, May 5, 1954 to April 30, 1955.....                         | 1378.00   |
| From Pacific Division for <i>Newsletter</i> .....                          | 66.79     |
| From Committee to Advance Original Work in<br>Philosophy for postage ..... | 15.00     |

TOTAL RECEIPTS .....\$1925.71

#### B. Disbursements:

- |   |           |
|---|-----------|
| International Dues, National Dues, and <i>Proceedings</i> ..... | \$ 794.60 |
| Committee on Publications .....                                 | 200.00    |
| Travel Expense of Program Committee .....                       | 63.00     |
| Expenses of <i>Newsletter</i> .....                             | 192.47    |
| Postage .....   | 150.00    |
| Stationery and Supplies .....                                   | 102.18    |
| Printing Program .....  | 214.20    |
| Expenses remaining from 1954 meeting.....                       | 12.50     |
| Telephone and Telegraph .....                                   | 7.97      |

TOTAL DISBURSEMENTS .....\$1736.92

BALANCE ON HAND, April 30, 1955.....\$ 188.79

ROBERT G. TURNBULL, *Secretary-Treasurer*....

## AMERICAN PHILOSOPHICAL ASSOCIATION

Following the reading of the official report, the Secretary-Treasurer made the following announcement for the Executive Committee. In view of the fact that the Division's treasury is getting precariously low at the current rates of income and expenditure, the Executive Committee, contingent upon the pleasure of the Division's membership as expressed in this business meeting concerning appropriations for the Publications Committee and the *Newsletter*, is prepared to recommend that dues of the Division be raised from \$4.00 to \$5.00 per year.

Lewis H. Hahn, for the Auditing Committee, stated that the Treasurer's report and records had been examined and found correct. He moved that the Auditing Committee's report be accepted and that the Treasurer's Report be thereby approved. The motion was seconded and voted.

The Chairman of the Nominating Committee, Richard P. McKeon, was recognized. In accordance with the by-laws of the Division, he moved that Max H. Fisch, Vice-President for 1954-55, be declared President for 1955-56. Fisch was elected by acclamation. McKeon then presented the names of Gustav Bergmann, O. K. Bouwsma, Eliseo Vivas, and Wayne A. R. Leys for Vice-President. There were no further nominations from the floor. McKeon presented the name of May Brodbeck for Secretary-Treasurer. There being no further nominations for the office, Miss Brodbeck was elected by acclamation. McKeon then presented the names of Alan Gewirth and Henry S. Leonard for member of the Executive Committee. There were no other nominations. The name of Charner Perry was presented for member-at-large on the National Board of Officers. Perry was elected by acclamation. Ballots were distributed by the tellers, Walker Hill, Robert Sternfeld, and Charles Wegener. After the first ballot, the tellers reported the election of Henry S. Leonard as member of the Executive Committee. After the third ballot, they reported the election of O. K. Bouwsma as Vice-President.

Richard McKeon then moved that the Division express its thanks for the services rendered in the past two years by Robert G. Turnbull, Secretary-Treasurer of the Division. The motion was seconded and carried by acclamation.

Lionel Ruby, the Western Division representative on the Committee on Information Service, was recognized. Ruby read from the official report prepared by Howard J. D. Ziegler, Chairman of the Committee. In addition, he called especial attention to the report of Lewis Hahn, former Chairman of the Committee, in the *Philosophers Newsletter*; and he stated that his committee wishes to improve its services both to individuals and to institutions. He expressed his committee's desire to receive suggestions concerning services rendered by the committee. Ruby stated that, on the interpretation of the new constitution as given him by William H. Hay, National Secretary-Treasurer, it is no longer necessary for the several divisions to appropriate specific sums of money for the Committee on Information Service, the understanding being that the divisions will be occasionally assessed for the support of certain of the National Committees, including the Committee on Information Service.

Philip B. Rice was recognized to report for the Western Division Committee to Advance Original Work in Philosophy. As Chairman of that committee, he made the following report:

As announced at the 1954 Annual Meeting, an application for a grant to the Western Division was submitted by this committee to the Rockefeller Foundation on April 17, 1954. The application was approved by the Rockefeller



## PROCEEDINGS

Foundation on May 21, conditionally upon the Division's obtaining tax-exemption from the Bureau of Internal Revenue. Final approval was given by the Rockefeller Foundation on September 30, and the funds were released November 20. The full amount requested by the application was granted in the sum of \$51,800, or as much thereof as might be necessary. Of this amount, \$40,800 was appropriated for use in a program of individual grants, without restriction as to field of philosophy, and to be used over a period ending December 31, 1958. The sum of \$11,000 was granted for an exploratory program to investigate the feasibility of work in political and social philosophy ending December 31, 1955.

For 1954-55, the Committee to Advance Original Work in Philosophy consisted of President Charner Perry and Vice-President Max H. Fisch, *ex officio*; Professors Lewis Hahn, Marten ten Hoor, and Philip B. Rice, Chairman. Professor Hahn was appointed as a replacement for Professor Paul Henle during the year in question, while Professor Henle is in France on a Fulbright award.

According to the terms of the grant, philosophers resident within the territory of the Western Division were eligible for the program of individual grants. Those with the rank of associate professor or professor were to be proposed by nomination, and those below the rank of associate professor were to be proposed both by nomination and by application. A total of sixty nominations and applications was received. Professor Fisch served as chairman of the Selection Committee, which was assisted by an Advisory Committee consisting of Professors R. Tsanoff, E. J. Nelson, Wilfrid Sellars, and W. H. Hay. A fifth member of the Advisory Committee withdrew because of personal considerations. The function of the Advisory Committee was to make nominations and to supply evaluations of candidates and criteria of selection. Final responsibility for the awards, however, must be assumed by the Selection Committee. Nominations were made also by philosophy departments having special facilities for research, which were invited to suggest names of candidates whom they would desire to have working on projects and teaching a course at the institution in question. According to the terms of the grants, the recipient might either pursue his work at home or do it at another institution which invited him especially for the purpose. The amount of two-thirds or three-fourths of the recipient's annual salary was to be provided by the Western Division's grant, and the remainder by the institution participating. It was further provided that the recipient should be freed of all duties except those directly pertaining to the one course he should be teaching, preferably a seminar in the field of his research or a closely related field. A general invitation to philosophy departments at institutions within the Division to nominate candidates was issued, and twenty universities and colleges in the Eastern and Pacific Divisions were sent specific invitations to nominate candidates. Of these twenty, fifteen responded with lists of nominees whom the institutions in question would like to invite on a visiting arrangement provided the funds could be found. The recipients of the first set of awards, for 1955-56 are:

William Alston, assistant professor at the University of Michigan.

Robert W. Browning, associate professor at Northwestern University.

W. Donald Oliver, associate professor at the University of Missouri.

Professor Oliver will enter upon a visiting arrangement of the sort described above at Princeton University. Professor Browning, although he received at least one invitation from another institution, has decided for personal reasons to

### AMERICAN PHILOSOPHICAL ASSOCIATION

remain at Northwestern. Professor Alston has accepted an invitation to do his work at Harvard.

Professor Alston's topic is "The Semantic and Epistemological Status of Religious Assertions." Professor Browning will work on "A Study of John Dewey, especially centering upon the theory of valuation—its 'logic' and its psychological presuppositions. Certain topics in Dewey's social philosophy will be considered for both their material factors and exemplifications of method." Professor Oliver's project is "A Study of the 'space' or medium within which man's practical decisions are made, with a view to applying such structuring principles as can be found within such a medium to epistemology."

The second part of the grant from the Rockefeller Foundation provides for exploratory work to investigate the possibility of a program in political and social philosophy. A full progress report on this program was given to a special session held yesterday afternoon in connection with this meeting, to which any interested members of the Division were invited. Announcements and reports on the exploratory program will be sent to members of the Division from time to time through the *Newsletter* and through the philosophical journals.

It should be emphasized that no funds are available for fellowships or grants at the present time under the program in political and social philosophy, and that the profession will be notified if and when applications for such fellowships are in order.

By the terms of the agreement, funds are to be accounted for by the Committee to the Secretary-Treasurer, and by the Secretary-Treasurer to the Rockefeller Foundation and the Bureau of Internal Revenue. A statement of expenditures so far is included in the Treasurer's report just read at this meeting, which will be printed in the *Proceedings*.

PHILIP B. RICE, *Chairman*

The chair then recognized Lewis Zerby who reported as Editor of the *Philosophers Newsletter*. Zerby stated that he had made arrangements with Elmo Robinson of the Pacific Division for cooperative production of the *Newsletter* and expected the value of the *Newsletter* to be thereby enhanced. He asked that departmental Executive Officers of the several philosophy departments within the division appoint department members who will be responsible sources of news for the *Newsletter*. Concluding his report, he moved that the Division appropriate \$200 for the support of the *Newsletter* in the coming year. The motion carried.

In the absence of Marten ten Hoor, Chairman, Virgil Aldrich reported for the Committee on Publications. Aldrich concluded his report by moving that the Division continue its support of the Committee at the usual rate, i.e., \$200 for 1955-56. The motion carried. Richard McKeon was recognized and commented on the report, stating that it was imperative that the Publications Committee make a recommendation to the International Federation of Philosophical Societies concerning the translation of Ferrater Mora's *Diccionario de Filosofía* before December or face the possibility that funds for the translation may not be available before 1958. Aldrich agreed to convey this information to the Committee.

Frederick P. Harris was recognized to report for the Western Division Committee on Oriental Philosophy.

## PROCEEDINGS

The Committee on Oriental Philosophy of the Western Division, American Philosophical Association, following the directive of the association at the business meeting one year ago, organized a symposium for this Meeting. The Rockefeller Foundation and the Asia Foundation provided nominal financial assistance enabling the committee to invite Professors Edwin A. Burt of Cornell University, George B. Burch of Tufts College, and Derk Bodde of the University of Pennsylvania to participate in a discussion of possible contributions of Eastern thought to Western philosophy and the role that might be played by Oriental Philosophy in American education. The committee also arranged an informal meeting for the discussion of materials useful for teaching courses in Oriental Philosophy.

The Committee Chairman was invited by the Mountain-Plains Philosophical Conference to be chairman of a meeting on Oriental Philosophy held at the University of Wyoming, October 16, 1954. A proposal to form an association of professors teaching Oriental Philosophy was opposed by the chairman on the basis that a separate organization at this time is inexpedient and unnecessary. Organizations as presently constituted, such as the various divisions of the American Philosophical Association and the Far Eastern Association, provide ample opportunity for continuing discussion of subjects in this area. The Chairman attended the meetings of the Far Eastern Association at Washington, D.C., in March and received both an expression of its willingness to cooperate with the American Philosophical Association and an invitation to interested philosophers to become members and contribute papers to its programs.

Professor John Goheen, Chairman of the Department of Philosophy at Stanford University, has requested announcement to this meeting of the appointment to their staff of Professor David Nivison, who will spend the coming academic year preparing syllabi and materials, including his translation of technical writings primarily from Chinese and Japanese sources, for a course in Comparative Philosophy, which will be made available in due time to members of the profession.

ROBERT BROWNING

GEORGE P. CONGER

FREDERICK P. HARRIS, *Chairman*

At the conclusion of his report, Harris presented the following motion:

Be it moved that the Secretary be instructed to write to the Asia Foundation of San Francisco and the Rockefeller Foundation of New York City expressing the appreciation of the Western Division, A.P.A. for their encouragement and support of the Symposium on Oriental Philosophy.

The motion was seconded and carried.

Harris then asked and received permission to comment for the Committee on Teacher Training and Recruitment of the A.P.A. His comments underscored the enormous difficulty to be faced by colleges and universities in view of the prospect of very large enrollments in the next few years. He solicited suggestions from members as to the appropriate handling of the problem as it concerns the maintenance of standards in philosophical teaching and the recruitment of teachers of philosophy.

President Perry announced that he had appointed an *ad hoc* committee to make a recommendation to the Division concerning the advisability and possi-

## AMERICAN PHILOSOPHICAL ASSOCIATION

bility of philosophy courses being taught at the high school level. Douglas Morgan reported for that committee.

The Western Division has been approached by representatives of national educational associations with a request that we, as professional philosophers, cooperate in a preliminary exploration of the possibility and advisability of offering some philosophy courses at the high school level. We express our interest and willingness to cooperate in this exploration. It seems to us, however, that this problem might properly be examined on a national, rather than a divisional basis. Therefore, your informal committee recommends that Mr. Perry be directed to recommend to the National Board of Officers that a representative committee of the Association be appointed to explore the possibility and the advisability of introducing the teaching of philosophy into high schools, to work with a corresponding committee of the National Association of Secondary School Administrators. We suggest that this committee be composed of about six members, each Division of the Association being represented. We suggest that the committee be charged:

- a. to report what has been done and what is being done in this direction,
- b. to recommend whether any philosophy courses should be offered in high schools, if so, which courses, and
- c. to recommend standard certification requirements for teachers of any such courses.

It is our opinion that powers of certification *must* be kept in the hands of professional philosophers, as is presently the case, correspondingly, with physicists, biologists, historians, and the like. We would rather see no philosophy at all in the high schools than to see it taught by incompetent, badly trained amateurs.

DOUGLAS N. MORGAN, *Chairman*

Morgan then moved that President Perry be directed as per the above report. The motion carried after comments supporting it had been made by Frederick Harris.

The Chair recognized Max H. Fisch for the purpose of announcing the availability of the quarterly bulletin of the Bibliography of Philosophy. He pointed out that the A.P.A. is one of several philosophical organizations supporting the Bibliography and that Harold A. Larrabee of Union College, Schenectady, N.Y., is the official American representative. He urged upon the Division members the desirability of subscription by libraries and individuals, informing the meeting that he would be pleased to make available to them subscription order blanks.

David L. Miller presented the following resolution for the Executive Committee:

Be it resolved that the Western Division of the American Philosophical Association express its gratitude to Michigan State College for its hospitality to and careful consideration for members of the Division during this annual meeting and that it thank the members of the local committee on arrangements, especially Henry S. Leonard, for their careful planning which has made this gathering one of the Division's most satisfactory meetings.

The resolution was adopted by acclamation.

## PROCEEDINGS

President Perry then announced the Executive Committee's recommendation that the fifty-fourth annual meeting be held at Indiana University, Bloomington, Indiana, during the first week of May, 1956. He stated that the University of Chicago had also extended an invitation and that Chicago's invitation would remain for subsequent years. The Division voted to accept the Executive Committee's recommendation.

Memorial minutes were read for M. R. Gabbert, E. Jordan, J. A. Leighton, and L. W. Stalnaker. The minutes were adopted by a rising vote and ordered to be printed in the annual Proceedings.

On the call for new business, Douglas Morgan was recognized and, in light of the fact that the Division had voted to continue its full support of the Publications Committee and increase its support of the *Newsletter*, moved that dues of the Division be raised from \$4.00 to \$5.00 per year beginning with 1955. The motion was seconded and passed.

President Perry then invited president-elect Fisch to his side, declaring him the President of the Division. Fisch responded by requesting a motion for adjournment. The motion was made and unanimously carried, the meeting adjourning at 12:45 P.M.

ROBERT G. TURNBULL, *Secretary-Treasurer*

## PACIFIC DIVISION

### NEWLY ELECTED OFFICERS FOR THE YEAR 1954-55

*President*—Bertram Jessup

*Vice-President*—J. Wesley Robson

*Secretary-Treasurer*—Barnett Savery

*Executive Committee*—John Goheen *ex officio* for one year, Arthur Smullyan (1955), W. T. Jones (1955), Philip Merlan (1956), Donald Davidson (1956).

### OFFICERS FOR THE YEAR, 1953-54

*President*—————\*

\*Alexander Meiklejohn was elected President but was unable to accept the office because of his absence from the west coast. Consequently the Pacific Division had no president for the year 1954.

*Vice-President*—John Goheen

*Secretary-Treasurer*—Bertram Jessup

*Executive Committee*—The foregoing officers and Arthur Smullyan (1955), William T. Jones (1955), Karl Aschenbrenner (1954), and Melvin Rader (*ex officio*).

## PROGRAM

The Pacific Division was fortunate to have as a guest at their twenty-eighth annual meeting Professor C. I. Lewis, who gave an address in place of the presidential address.

The twenty-eighth annual meeting of the Pacific Division of the American Philosophical Association was held at the University of Washington, Seattle, Washington, September 8, 9, and 10, 1954. The following program was presented:

# AMERICAN PHILOSOPHICAL ASSOCIATION

Wednesday, September 8, 1954

2:00 P.M.

*Physicalism and the Foundations of Psychology*, Herbert Feigl  
*What Is an Action?*, A. I. Melden  
*Hume on Personal Identity*, Terence Penelhum

8:00 P.M.

*Natural Norms in Ethics*, Stephen C. Pepper  
*Disagreements in Ethics*, Oliver Johnson  
*Inalienable Rights*, Stuart Brown

Thursday, September 9, 1954

9: A.M.

*Value—Intrinsic or Behavioral?*, Warner Monroe  
*Good as Both Natural and Non-Natural*, Francis Seaman  
*Opportunities for Positions in Philosophy*, Lewis E. Hahn

2:00 P.M.

*The Dogma of Logical Pragmatism*, David Rynin  
*The Emotive Theory of Truth*, Barnett Savery  
*The Short Run*, Wesley C. Salmon

6:30 P.M. Annual Banquet

*Realism or Phenomenalism*, C. I. Lewis

Friday, September 10, 1954

9:00 A.M. Business Meeting

9:30 A.M.

*Schweitzer and Existentialism*, John Regester  
*Quality Orders*, William C. Clement  
*Manner and Expression*, Donald C. Hodges

The Pacific Conference on the Teaching of Philosophy held its annual meeting on Wednesday morning, September 8, 1954. The following papers were presented:

*The Purpose of Teaching Philosophy of Religion*, Philip Merlan  
*Dialectic and Ontology in the Teaching of Philosophy of Religion*, Philip Wheelwright

The annual business meeting of the Pacific Division was held on Friday, September 10, 1954, at 9 A.M., Vice-President John Goheen presiding.

The financial report for the period January 1, 1954 to August 31, 1954 was presented by Acting Treasurer Alburey Castell.

## TREASURER'S REPORT, 1954

Acting Treasurer Alburey Castell presented to the Executive Committee an audited account for the period January 1, 1954 to August 31, 1954.

*Balance on hand*, January 1, 1954:

War Bonds .....	\$296.00	
Commercial Account .....	203.27	\$499.27

*Receipts:*

Membership Dues .....		294.00
		<hr/>
		\$793.27

## PROCEEDINGS

### *Disbursements:*

Postage .....	\$ 58.24	
Telephone .....	2.81	
Programs and Abstracts 1953 meeting .....	35.60	
Programs 1954 meeting .....	23.40	
Mimeographing .....	2.00	
Committee on Information Service .....	30.00	
1953 Proceedings .....	110.60	
Dinner costs 1953 meeting .....	18.59	
Auditing 1953 books .....	25.00	306.24

### *Balance, August 31, 1954*

War Bonds .....	\$296.00	
Commercial Account .....	191.03	\$487.03

Upon recommendation of the Executive Committee the following persons were elected to active membership: Associate Andrew L. Bowman, Robert Brown, Robert E. Dewey, Associate John B. Harrington, Associate Warner Monroe, Terence Penelhum. The following person was elected to associate membership: William B. West.

The following officers were elected unanimously: President, Bertram Jessup; Vice-President, J. Wesley Robson; Secretary-Treasurer, Barnett Savery; Executive Committee, Philip Merian (1956) and Donald Davidson (1956). The continuing members of the Executive Committee are the following: Arthur Smullyan (1955), W. T. Jones (1955) and John Goheen (ex officio).

Elmo A. Robinson was re-elected divisional representative on the Committee of Information and, after his annual resignation, was also re-elected as editorial representative for the *Philosophers Newsletter*. (On January 1, 1955 the Committee on Information Service was reorganized as a Committee of the National Association according to the new Constitution. Elmo A. Robinson was then appointed to the new Committee by Glenn R. Morrow, Chairman of the Board of Officers.)

The Secretary-Treasurer was authorized to pay bills submitted by the Committee on Information Service (\$30.00) and for expenses accrued for the *Newsletter* (\$66.79).

The Executive was instructed to write a letter to the President of Reed College, a copy of which was to be sent to Professor Stanley W. Moore, enquiring into the dismissal of Professor Moore from Reed College. After ascertaining the facts, the Executive was instructed to take appropriate action.

The 1955 meetings of the Pacific Division will be held toward the end of December 1955 at the University of California, Berkeley, California, where the Pacific Division will be the host to the Carus lecture to be delivered by Professor A. E. Murphy of the University of Washington.

By unanimous vote thanks were presented to President Henry Schmitz of the University of Washington for the pleasant accommodations and kindnesses offered to the members of the Division.

BARNETT SAVERY, *Secretary-Treasurer*



AMERICAN PHILOSOPHICAL ASSOCIATION

MARY S. CASE

Mary S. Case was born in Worthington, Ohio on March 2, 1853. She taught philosophy at Wellesley College for forty years until her retirement at the age of seventy in 1924. She died just one month before her hundredth birthday on February 1, 1953.

She lives in the memory of all who knew her as a great soul, triumphant over handicaps that would have defeated any lesser person.

Except for four years in High School her early education was mostly self-achieved. She was unable to afford college until, when twenty-six years old and after several years of teaching, she entered the University of Michigan; but by her own efforts she had already gained scholarly competence in German, Greek, and Mathematics. It was not until three years after her retirement that she was able to submit a thesis and was awarded her master's degree from Wellesley.

She was throughout her life a semi-invalid dependent on a wheel-chair. Her eyesight was so poor that she had to employ students to read to her. In later life she was very deaf. For the last ten years of her life she was bed-ridden.

Yet few teachers have ever so deeply and so lastingly influenced their students. Her courses in Greek Philosophy and in Hegel were famous. Not only was she an inspired teacher able to arouse her students to intellectual activity but she communicated to them the quality of her own living; indomitable courage; simplicity and serenity; universal love; religious devotion enlightened by intellect; intellect made warm and effective by devotion. To the end of her days, unembittered, unconquered, radiant, this frail old invalid sustained the young, the healthy and the fortunate for in her temporal life she made manifest the quality of eternity.

T. H. PROCTER

IRWIN EDMAN

In the untimely death on September 4 of Irwin Edman, Johnsonian Professor of Philosophy in Columbia University, at the height of his powers at age fifty-seven, this Association lost from its ranks one of the great teachers of philosophy of the present century. To the literally thousands of students, both undergraduate and graduate, who came under his benign and powerful influence during his thirty-five years of instruction at Columbia and elsewhere, he epitomized the philosophic quest at its urbane and cultivated best. This was true also of his non-academic audience, probably the widest ever reached by a contemporary member of our profession, thanks to his many books, articles, columns, reviews, verses, and radio broadcasts. Such was his extraordinary skill and zest and charm in expounding ancient wisdom illuminated by modern insights and tasteful wit, that he had become a living symbol of the ideal teacher of the humanities. It is to be doubted that there ever has been, in his day, a serious discussion of ways and means of bringing good philosophizing within the range of the superior general reader, in which Irwin Edman's name did not lead all the rest, and by a wide margin.

For he both knew and practiced the fine art of living reflectively, critically, and humanely. He felt deeply what he once called "the haunting, persistent compulsion by unassuageable beauty," and he had the rare gift, while talking about it and even while analyzing it, of making others feel it too. He was a



## PROCEEDINGS

master of the fine shadings of language, and the inescapable word in describing nearly everything he ever wrote or said is "felicitous." In that respect he has too often been compared with his friend the late George Santayana, whose words were also jewelled and eloquent. Edman, however, was no mere echo of anyone. He sometimes complained about the chorus of praise for his style as a writer, as if that implied less admiration for what he had to say. For Irwin, while a superb rhetorician, was no worshipper of ornateness for its own sake, and certainly not at the expense of what his teacher Woodbridge called "telling the truth about life."

What Edman had to say was not the expounding of a complete and definitive system, but the tireless working-out of a point of view: the rounded exercise of the method of intelligence in a world rich in varieties of experience and in actual and possible values, rooted in nature, to be enjoyed and suffered through the creative work of the imagination. Himself a convinced naturalist, he felt no need of invoking something beyond the protean order of nature to explain it, but he could enter sympathetically into the states of mind of those who did, remaining firmly critical whenever he believed their views amounted to obscurantism. Hospitable of mind and always inclined to be a gentle critic, he could be aroused to anger by pretentious dogmatism, pomposity of any sort, and especially by offenses against human liberties.

Irwin Edman was every inch a New Yorker, appropriately educated in the Townsend Harris High School for the exceptionally gifted. His academic career, except for his many visiting professorships and lectureships, was wholly identified with Columbia University, from whose College he was graduated in 1917 with the award of the Mitchell traveling fellowship. He received the degree of Ph.D. in 1920, and joined the group of talented alumni who had been enlisted by Professor John J. Coss in the Department of Philosophy. Like the others, he had been greatly influenced by his former teachers and later colleagues Woodbridge and Bush and especially by John Dewey, without becoming a disciple of any one man or school. One of the secrets of his happy friendships with so many sorts of people was his ability to understand and rephrase their ideas so clearly, commending them for what they did say, and never blaming them for what they had failed to put into words. His commendations, however, always took the form of assigning to the various insights of others the places he thought they deserved in the whole complex body of truth.

His first book, *Human Traits and Their Social Significance*, published in 1920, was in part his contribution to the course in Contemporary Civilization which was then just getting under way. His constant participation in that and in many other university activities made him a figure of key importance in the whole institution. Many of his books and articles were contemporary in the best sense, in that they spoke persuasively to the reader about vital issues in the idiom of their time and in the perspective of the enduring. He ventured into the field of the philosophy of religion in *The Mind of Paul* in 1937; and gave proof of his intense political liberalism in *Candle in the Dark* in 1939 and *Fountainheads of Freedom* (with Herbert W. Schneider) in 1941. By the nineteen-fifties, Edman appeared to be one of the few surviving American masters of the casual essay, as well as of light verse.

Irwin's first and last love in philosophy, however, was for aesthetics, and at his death he had well begun what would undoubtedly have been his master-

## AMERICAN PHILOSOPHICAL ASSOCIATION

piece, a treatise the first chapter of which he read to the New York Philosophy Club last May. Many who heard it will feel the loss of that book an irreparable one. A volume concerned with Dewey is to be published posthumously.

To some observers it seemed impossible that anyone so spontaneously clever and witty as Irwin could be capable also of profundity and wisdom. Those who knew him better perceived that the quickness of his mind and the unerring way in which he produced the apposite remark had behind them a broad and deeply thought-out foundation of reading and thinking. He was not a wit who happened to be a philosopher by profession; he was a conscientious and competent professional philosopher who happened to possess a lambent wit. In any gathering of thinkers, you could always be sure that Edman's mind was two or three jumps ahead of the rest. This brilliance, combined with infectious gaiety and unfailing generosity of spirit, made him a sought-after and an unforgettable companion. He remains one of the few teachers and writers in contemporary philosophy who have influenced it by sheer force of personality as well as by their words. His radiance of spirit will long be a glowing part of all who were fortunate enough to have known him.

HAROLD A. LARRABEE  
STERLING P. LAMPRECHT

## MONT ROBERTSON GABBERT

Professor Mont Robertson Gabbert was born on August 29, 1889, at Casey Creek, Kentucky, and died on April 3, 1955, in Pittsburgh, Pennsylvania. From Transylvania College, he received the A.B. degree in 1915, the A.M. degree in 1916, and the honorary LL.D. degree in 1947. From the University of Chicago, he received the Ph.D. degree in 1921.

In 1911, he was ordained to the ministry of the Disciples of Christ Church. From 1913 to 1916, he was pastor of the Junction City (Kentucky) Christian Church. Thereupon he served with the Y.M.C.A. in Chicago until September, 1918. He was Professor of Psychology and Education at Hiram (Ohio) College from 1918 to 1920. In 1921, he married Anna Myra Love.

At the University of Pittsburgh, he held the positions of Assistant Professor of Philosophy from 1921 to 1924 and of Professor of Philosophy from 1924 and of Departmental Head from 1926 until his retirement (on account of illness) in 1954. He contributed a chapter to *Religion and the Modern Mind* in 1929.

Professor Gabbert was a forceful person with a keen mind, strong convictions, and many civic and cultural interests. He was ardently devoted to his home, church, university, and community. Besides admiring the dialogues of Plato, which he taught with distinction, he kept abreast of the significant events of the day. His passing is mourned by all whose lives he touched.

RICHARD HOPE

## ELIJAH JORDAN

Elijah Jordan was born on a farm near Elberfeld, Indiana, on March 28, 1875. After attending Oakland City College, Oakland City, Indiana, for three years (1894-1897), he was for eleven years a teacher of rural and village schools

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before proceeding to Indiana University to complete his undergraduate training. There he was taught philosophy by Warner Fite, who encouraged him to go on to graduate study. After a year at Cornell under Creighton and one at Wisconsin under McGilvary, he spent another under Mead and Moore at Chicago, where he received his Ph.D. degree in 1911 at the late age of 36, with a thesis on "The Constitutive and Regulative Principles in Kant." He then taught two years at Cornell before accepting the chair at Butler College in Indianapolis in which the remaining thirty-one years of his teaching career were spent. He had a happy though childless marriage with Linny Anna Welfing, a social worker who had come to Indianapolis from Germany. In the few years that he survived her, he made of their last home almost a shrine to her memory. He died there on May 18, 1953, at the age of 78.

In addition to his Ph.D. thesis and a considerable number of articles and book reviews, chiefly in *The Philosophical Review* and in *Ethics*, Jordan published during his lifetime seven books: *The Life of Mind* (1925), *Forms of Individuality* (1927), *Theory of Legislation* (1930), *The Aesthetic Object* (1937), *The Good Life* (1949), *Essays in Criticism* (1952), and *Business Be Damned* (1952). In the year preceding his death, after long preliminary study, he drafted a *Metaphysics*, which, though unfinished, is now in course of publication. *The Life of Mind*, a speculative psychology, was withdrawn by Jordan soon after publication because he became dissatisfied with both its content and its form. All the subsequent books except the *Metaphysics* went through several complete drafts before the one which was sent to the printer. His difficult style was therefore not due to lack of labor, but the labor was not for the reader's ease. All these drafts and his other manuscripts and papers, as well as what remained of his private library, have been deposited in the library of the University of Illinois, and a Jordan Memorial Fund has been established there for the purchase of books in philosophy.

In his passing, the Western Division has lost a vigorous and original thinker and a great teacher. His course in ethics, out of which *The Good Life* grew, was always one of the most popular on the Butler campus. Philosophic profundity was freely salted with Hoosier dialect, humor, and anecdote.

Several of Jordan's articles were first read as papers before the Western Division. He was elected its vice-president in 1938 and its president in 1941. Yet in answer to a publisher's questionnaire he later wrote, under "honors and preferments": "None."

MAX H. FISCH

## JOSEPH ALEXANDER LEIGHTON

Joseph Alexander Leighton was graduated with high honors from Trinity College in Toronto in 1891 at the age of twenty. He then spent six years in graduate study, earning the degrees of Ph.D. at Cornell and S.T.B. at the Episcopal Theological Seminary in Cambridge. While in Cambridge he participated in the seminars of William James and Josiah Royce. In 1896 and 1897, he studied at the universities of Tübingen, Berlin and Erlangen.

From 1897 to 1910 he served with distinction at Hobart College in the dual roles of Chaplain and Professor of Philosophy. In 1910 he became head of the Department of Philosophy at the Ohio State University, where he served until

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his retirement in 1941. By his effective teaching and wise management he enabled the department to keep pace with the rapid growth of the University. In the formation of university policies he was a vigorous defender of the ideals of liberal education against the encroachments of premature specialization and narrow vocational interests. He was active on national committees of the American Association of University Professors. Especially in earlier years he often preached in various Episcopal parishes.

The early writings of Dr. Leighton are focussed on metaphysical and theological problems, under the influence of Bosanquet, Royce and the German idealists. The movement of his thought was away from the more subjectivistic and abstractly rationalistic aspects of idealism toward more objectivistic and empirical viewpoints. *Man and the Cosmos*, 1922, presents and defends his conclusions in this field. His *Field of Philosophy*, 1918 and 1930, continues to be valuable as an elementary textbook, and has passed through numerous editions.

The second phase of Dr. Leighton's thought was concerned with ethics and social philosophy. His volume on *The Individual and the Social Order* appeared in 1926 and his *Social Philosophies in Conflict* in 1937. The latter work was the fruit not only of wide reading and prolonged reflection but on-the-spot observations extending from Madrid to Moscow.

The third phase of Dr. Leighton's thought was concerned with the broadest possible historical and comparative survey and interpretation of human cultures, stimulated by Spengler, Toynbee and the cultural anthropologists. After his retirement in 1941 he labored diligently in gathering and evaluating materials for an extensive work in this field to be entitled *The Diversity of Cultures and the Unity of Mankind*. Unfortunately his gradually failing eyesight prevented him from bringing this work to completion.

Dr. Leighton's versatility of interests and zest for living were a marvel to his friends. He was fond of outdoor life and athletic competition. In his youth he was a lacrosse player of championship caliber. In middle and later life he greatly enjoyed fishing and golf. In golf he enjoyed the physical activity, and test of skill, and the friendly competition, but he insisted that the game was essentially a solitary struggle with one's own personality. He was fond of travel. His transcontinental and European tours made him familiar with many forms of landscape, life, and culture.

From early days his philosophical and religious studies were supplemented by a love of poetry and a strong interest in biological science. He was a keen observer of politics and international affairs. He rejoiced in his Canadian and British background and was a loyal citizen of the United States, but his thought and sentiment were never parochial. Never a pacifist, never an isolationist, he was a staunch supporter of the League of Nations and the United Nations. Never an extreme individualist nor an extreme socialist, he strove to formulate and promote ideals of progressive democracy. As a teacher he was enthusiastic, thorough and stimulating, and encouraged free discussion. As a colleague he was friendly and considerate in personal relations, fearless and fair in controversy.

To an exceptional degree Dr. Leighton succeeded in developing and applying his varied talents to the service of his generation and oncoming generations.

ALBERT R. CHANDLER

## PROCEEDINGS

### ALAIN LEROY LOCKE

Alain L. Locke died in New York, June 9, 1954, in his sixty-seventh year. Born in Philadelphia, he prepared for Harvard, where he was elected to Phi Beta Kappa. His teachers, Royce, Perry, James, Sheffer, Munsterberg and Santayana turned him toward the vocation which he followed for forty years.

At Harvard he formed life long friendships, one being with Horace M. Kallen, then the graduate assistant to James. Together, they developed their respective views concerning "cultural pluralism." Both were at Oxford where Locke was in residence as a Rhodes Scholar from 1907-10, receiving the B. Litt. He went on to the University of Berlin and came to Howard in 1912. In 1916 he returned to Harvard and completed his dissertation on Value Theory under Perry.

There was, to friends who knew both men rather well, a certain resemblance between Alain Locke and George Santayana. Each professed a philosophic faith with, however, diverse from the other's was at one with it in the spirit of friendly hospitality to all sorts and conditions of men and ideas. Each had multitudes of acquaintances, yet hardly any intimates. Each was a man alone, personally uncommitted, and essentially lonely. Santayana was a Spaniard who grew up in America, but could identify himself neither with the land of his birth nor the land of growth. Locke was a Negro who was born in America, and grew up in America, but was denied because of the color of his skin, complete identification with the land of his birth and growth.

Both were men of discriminating sensibility and disciplined intellect, by education and preference free and at home in the world of letters and the arts. Santayana having entered that world, never went outside it to the day he died. Locke on the contrary, did not feel at liberty to retain his refuge in it, much as he might have wished to. He came to see in his own personal situation an exemplar of the situation and problem of every human being, wherever in the world, people are penalized for some difference entirely unrelated to their qualities as persons or their competence as thinkers or craftsmen or artists. His professional concentration on the philosophy of values was one expression of this insight. Another was his envisionment of "The New Negro" and his becoming, as he says of himself, "more of a philosophical midwife to a generation of younger Negro poets, writers and artists than a professional philosopher."

At Howard, Locke found himself combining the academic with the non-academic criticism, creating the basis for an understanding of the African heritage, adult education—in this he was a pioneer, working in close collaboration with the American Adult Association—and cultural anthropology.

Locke's aesthetic, literary, philosophical and anthropological contributions to what he termed "value relativism," included numerous publications, among them being *Race Contacts* and *Interracial Relations*, *The New Negro* (1925), *The Negro in America*, *Frederick Douglass*, *The Negro and His Music*, *Negro Art, Past and Present*, (with Bernhard Stern) *When Peoples Meet*, *The Negro in Art*. Editor of Bronze Booklets Series and annual contributor to encyclopedias, dictionaries, and journals.

And indeed, his philosophic productions are slim. They are best represented by two essays, the first contributed to *American Philosophy, Today and Tomorrow*, and entitled "Values and Imperative," the second, *Freedom and Ex-*

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*perience*, a volume presented to Horace Kallen, entitled *Pluralism and Ideological Peace*. The first essay was published in 1935, the second, twelve years later. Diverse as they are in approach, they communicate the same philosophic intention: that imperatives are rules for living created by values and translated by enlightenment into the teamplay of the indefeasible diversities of persons and their values in equal liberty, without fear and without penalty. Such teamplay is "ideological peace."

At Howard, where his contributions exemplified his philosophic faith, his influence was enormous. He lectured on a wide variety of subjects at Howard, all over America and in Haiti. His philosophic faith shaped his exciting communications to students at Harvard, Wisconsin, at the New School and at City College, New York where he was called to serve as visiting professor. It gave focus and meaning to his unusually wide culture as gathered at Harvard, in England and on the continent. It made him for a time, at least, more sympathetic to Bahaism than to the more familiar creeds with their intolerance and exclusions. Generations of students from all over the world were fortunate to come into contact with such a mind as that of Alain Locke.

His generosity, urbanity and gentlemanliness were inspiring to all who came to know him, especially to the community of scholars, Locke helped to foster at Howard. As his friend, Kallen, has put it so well: "It is not unprophetic that, during the last years of his life, when his heart was failing his spirit, this faith showed signs of being taken via the Universal Declaration of Human Rights—as the official creed of organized mankind."

EUGENE C. HOLMES

#### LOUIS JOSEPH ALEXANDRE MERCIER

On March 12, 1953 a man passed away who in the seventy-three years of his life had served his country, his ideals, and his God with sincerity and unwavering enthusiasm. L. J. A. Mercier, who was born in France and became a citizen of the United States, was a student of language and literature as well as of philosophy and education, a faithful Catholic and a teacher intensely interested in the world of his own time. His role was essentially that of a builder of bridges who united regions of intellectual and cultural endeavor which too often co-exist without contact. The problems with which he was concerned and the classes he taught give sufficient evidence of this. When he lectured at Harvard on the Social Background of French Literature or, later, at Georgetown on Comparative Philosophy and Literature, it was his conception of culture as a whole which determined the choice of topics and the treatment of them.

Professor Mercier's way of thinking was shaped by various influences, both positive and negative. The French humanistic tradition which was alive in him became modified by his acquaintance with and admiration for Irving Babbitt; the very last publication, which appeared a few weeks before Professor Mercier's death, is a defense of Babbitt ("Was Irving Babbitt a Naturalist?", in *The New Scholasticism*). Another powerful set of forces was his profound religious faith and his study of Scholastic philosophy. Negatively, his thought was fashioned by his abhorrence for all naturalistic, monistic, and relativistic conceptions in which he saw the main cause of the catastrophe of 1914-1918 and of which he

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correctly foresaw the further consequences. Only a return to a truly humanistic outlook, he felt, could save the world, and he gave expression to this conviction in his books as well as in the courses he taught.

Professor Mercier not only taught but lived what he believed. He was himself a humanist in the full sense of the term. A great gentleman, a warm soul, a faithful Christian is gone. *Lux perpetua luceat ei.*

RUDOLF ALLERS  
JOHN F. CALLAHAN

### LUTHER W. STALNAKER

Luther Winfield Stalnaker, Dean of the College of Liberal Arts, Drake University, was struck by an automobile and killed July 12, 1954, while crossing a street on the outskirts of San Rafael, Calif.

Born in Pleasant Hill, Missouri, in 1892, he received his undergraduate degree from Drake in 1920 and his Ph.D. degree from Yale in 1929. He began teaching philosophy at Drake in 1927 as an Assistant Professor. In 1929 he was named Professor of Philosophy and Head of the Department. It was in 1940 that he became Dean of the Drake College of Liberal Arts. He spent most of the period between 1949 and 1951 in Japan as advisor to the United States military occupation headquarters.

Although he turned to administration early in his career, Dean Stalnaker continued his interest in philosophy, regularly teaching one course in this department in addition to carrying the responsibilities of a Dean. In *Humanism and Human Dignity*, Yale Press, 1945, Dean Stalnaker proposed a humanism opposed to absolutism rather than to theism, a "view which vindicates the integrity of man." In diverse ways as man, administrator, and philosopher, this was his constant goal.

WILLIAM L. REESE



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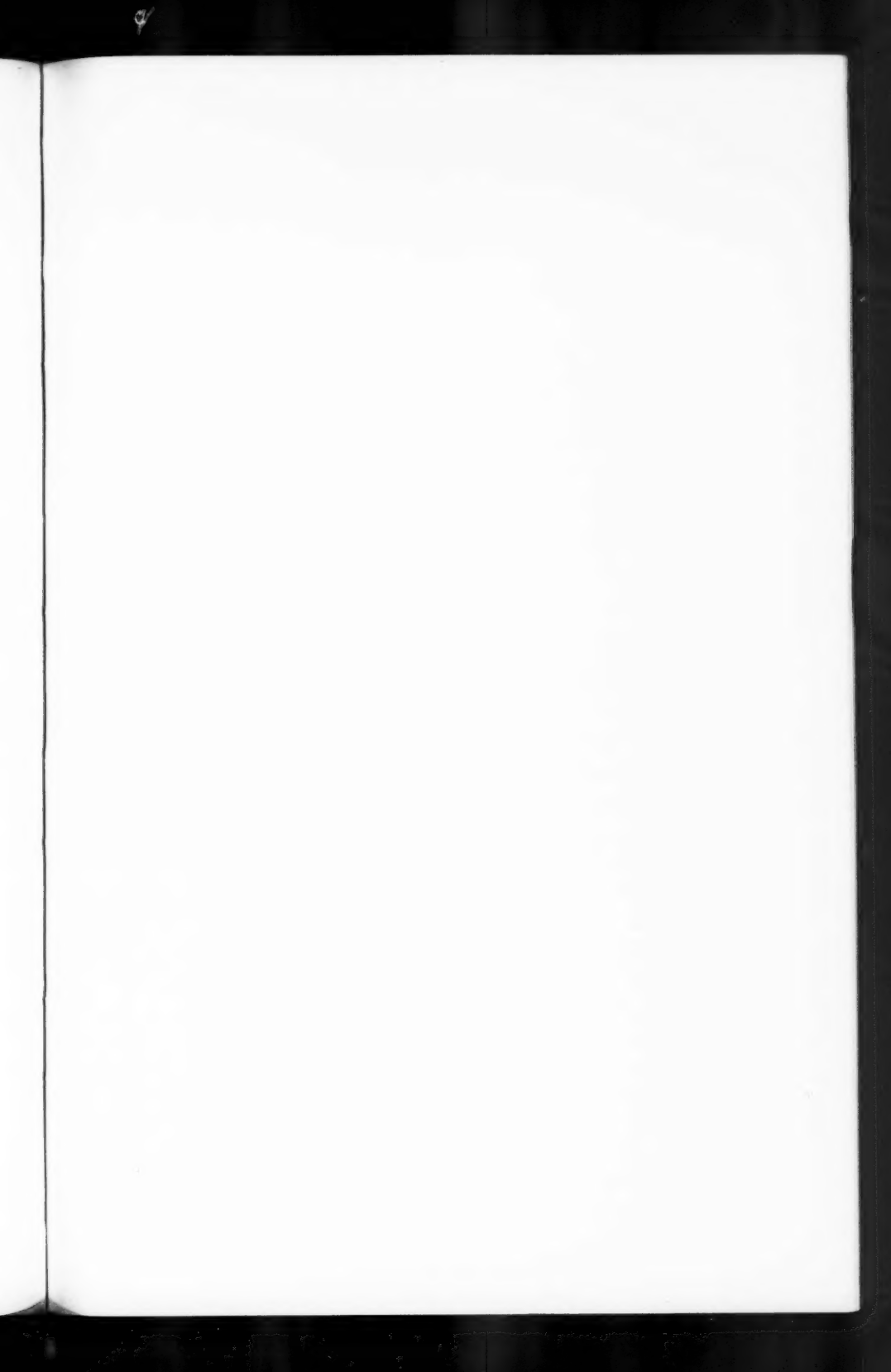
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